THE VVORKS OF Heaven upon Earth:

OR

The Eccellencie of Praiſe and Thankſgiving, in part diſplayed

IN

A Sermon, inlarged into a Treatiſe, Preached at Taunton in the County of *Somerſet* May 11. 1648. Being the day ſet apart for the Annuall Commemoration of the Deliverance of that Town, by the Reliefe which they received on *May* 11. *Anno* 1645.

By HENRY JEANES Miniſter of Gods Word at *Chedzoy* in the ſame County.

Pſal. 102. 18.

This ſhall be written for the Generation to come, and the People which ſhall be created ſhall praiſe the Lord.

LONDON,
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TO THE

Right VVorshipfull ROGER HILL

late Major, the COMMON-COUNSELL with all other the wel-affected Inhabitants of the Town of

TAVNTON;

HEN I was prevailed with for the preaching of this Sermon, I was so far from having the least thoughts of making it publicke, as that I did not so much as suspect, or

feare an invitation therennto. And when I received intimation that it would be expected from me, I yet fully reſolved to reſiſt the utmoſt violence of importunity; and I had done ſo (although as it is ſaid of *Eliſha*, 2. *Kings* 2. 17. I was urged till I was aſhamed) but that it was objected to me, That this my deniall was unſutable to my Sermon: for the ſcope of that was to quicken unto the love and practiſe of Thankeſgiving; in the preſſing of which, if I were ſerious & in earneſt, how could I with-hold that which you deſired onely as a teſtimony and help of your thankfulneſſe; If thankſgiving vvere ſo excellent and divine a duty, vvhy vvould I not (having a Call from ſuch as I acknovvledged godly and judicious) further it by my pen as vvell as tongue? This argument I confeſſe won upon me, and hath drawn from me more then a conformity to your deſires; for that vvhich vvas but a Sermon, I have enlarged into a Treatiſe. If God ſhall honour and bleſſe it ſo far as to make it inſtrumentall in ſtirring you up unto a zealous

lous and ſincere practiſe of this glorious and heavenly duty of thankſgiving, I have my end. But now if it ſhould meet with a contrary iſſue, if you ſhould be unmoved thereby, and notvvithſtanding it, remaine unthankfull, or elſe cold and remiſſe in your thankes, the griefe vvill bee mine, but the danger yours. For this ſmall Tractate vvill bee one vvitneſſe and aggravation of your unthankfulneſſe, *Iohn* 12.48. And beſides, ſuch an entertainment of it, vvill bee very unagreeable to the argument by vvhich you perſwaded me; nay, it will argue that your obſtinate earneſtneſſe for the publication hereof, proceeded rather from curioſity and vainglory, then from a religigious deſire to be quickned unto, and aſſiſted in your praiſes. But to uſe the expreſſion of the Apoſtle, *Heb.*6.9. *I am perſwaded better things of you*, and things that accompany ſaluation, that are anſwerable to ſuch a ſaluation as this of yours. In confidence of, and prayer for which, I reſt,

Yours to ſerve you in the things of Chriſt,

HENRIE IEANES.

Gentle Reader, I desire thee to amend with thy pen, these grossest escapes of the Printer: for they are such as spoyle the sense. As for others, I leave to thine own correction.

PAg. 9. line 7. for *universall* read *unusuall*. line last, blot out the second *it*. marg. for *Morteni* r. *Mortoni*. p. 11. marg. for *Pada* r. *Rada*. p. 12. l. 7. blot out *as*. p. 13. marg. for *ldas* r. *laudas*. for *ldare* r. *laudare*. for *desi* r. *desinis*. p. 16. l. 3. blot out *and*. p. 22. l. 7. for *ordering* r. *hordering*. l. 8. 9. for *cognitionem* r. *cognationem*. p. 24. marg. for *ἀπώλεσαι* r. *ἀπώλεσας*. p. 26. l. 29. for 87. r. 37. p. 27. l. 17. for *Phil.* 2. 29. r. *Phil.* 1. 29. p. 29. l. 8. for *intention* r. *intension*. p. 31. l. 2. for *he* r. *she*. l. last, for *part* r. *past*. p. 35. l. 29. adde *Acts* 20. 35. p. 38. l. 9. for *peacelesse* r. *peerlesse*. p. 41. l. 7. for *undeniable* r. *undeniably*. p. 42. l. 32. for *operation* r. *opposition*. p. 43. l. 20. for *ignorance* r. *ignorant*. l. 21. for *forgetfulnesse* r. *forgetfull*. p. 44. l. 12. for *many* r. *in any*. p. 48. l. 29. for *mallet* r. *malit*. p. 54. l. 18. adde *of* after the first *love*, and blot out the second *love*. p. 56. l. 1. for *love* r. *law*. p. 65. l. 8. for *dispose* r. *dispossesse*. p. 73. l. 29. for *incoation* r. *incho-ation*. p. 74. l. 24. for *not* r. *our*. p. 75. l. 30. for *intensive* r. *extensive*. p. 72. l. 4. for *desire* r. *deterre*, as also another, p. 75. l. 3. for *more* r. *most*.

Imprimatur,

IOHN DOWNHAM.

Decemb. 4. 1648.

PSALM. 92.

It is a good thing to give thanks unto the Lord, and to sing Praises unto thy Name, ô most High.

The words are soe full, and intire in themselves, as that wee may looke upon them absolutely, setting aside their Coherence with the following: And they are so plaine as that they need not either Analisis or Explication: Therefore without further prefacing, I shall presently betake my selfe unto the Proofe of that Point, which is the Theame of the whole verse; the excellency of Praise or Thanksgiving.

Gratitude is a noble grace, Thanksgiving or Praise an excellent Duty. God have it elsewhere affirmed, as *Psal.* 54. 6. and *Psal.* 147. 1. It is good to sing prayses unto our God, and Praise is comely. The word translated comely de-noteth (as Aquilas observeth on *Psal.* 33.) a faire and comely grace, for which a thing is to be liked, or desired. The Apostle

'Ευχαεισία q. d. a good and amiable grace.

expresseth

expresseth the word in Greek by ὡραῖος *Rom.* 10. 15. faire or beautifull. In *Exod.* 30. 3. The Altar of Incense was to be overlayd with pure gold, and to have a Crown of gold round about it. Which (if we may allegorically apply) intimateth untous, that the spirituall Incense of prayers and prayses is rich & pretious a golden and a royal thing. Mans tongue is his Glory, as plainely appeareth by comparison of *Psal.* 16. 9. with *Act.* 2. 26. for my glory shall rejoyce *Psal.* 16. 9. is rendred by *Peter* in quotation of the place, my tongue was glad. Now how is the tongue the glory of man, but as it is an instrument imployed in the glorifying of God wherin stands mans highest praise and glory, Meere speech is the glory of all men above the dumbe and unreasonable creatures; eloquent speech is the glory of the learned, above the ignorant: but Gracious speech, the speech of prayer, and praise, is the glory of a David, of a Christian, above all meere naturall men.

The point may fully and clearely be evidenced, from the Titles, Subject, Object, Difficulty, Comprehensivenesse, Causes of praise or thanksgving, from the acceptablenesse thereof unto God, from an application of the severall sorts or kinds of goodnesse thereunto, from a Comparison of it with other graces and duties.

First from the synonomous Titles, or appellations of it which are very high and honourable. It is an honouring, blessing, magnifying, glorifying, and exalting, and extolling of the infinitely-blessed, great and glorious God, not by way of efficacy, for so his glorious name is exalted above all blessing and praise. *Nehem.* 9. 5. His glory greatnesse and blessednesse are infinite, and therefore uncapable of either addition or diminition; but by way of Testimony, declaration and acknowledgement. It is a powring forth of the name of God as oyntment, *Cant.* 1. 3. a spreading and displaying, a setting forth of all the glories, perfections and excellencies which are in God: unto which yet thereby there can be no more reall accession,

 then

them there is unto the brightnesse of the Sunne by reflection of its Beames, from a wall or glasse.

Secondly, from the subject of it; which in Paradise was *Adam* in his estate of innocency; in Heaven is the manhood of Christ, the glorious Angels, and the spirits of just men made perfect, in Earth the Servants and Saints of God, all those that feare and serve him, *Psal.* 22. 26. *Psal.* 113. 1. *Psal.* 135. 20. *Psal.* 145. 10. All those that are of the Fountaine of Israel, *Psal.* 68. 26. that is who are children of the Promise, borne after the spirit, like *Nathanael*, true Israelites indeed, Jews inwardly whose praise is not of men but of God. *Rom.* 2. 29. By *Adams* fall man came short of the glory of God, *Rom.* 3. 23. all his faculties were miserably out of tune so that he was utterly unable to yeeld forth the sweet musicke of thankes. But though the first instrument that God made for this was crackt; yet God would not have this great and glorious worke to die upon the earth; but, that still there might be a people set apart for his praise, he purchased, his church by the unvaluable blood of his sonne. *Isai.* 43. 7. Every one that is called by my name, I have created for my glory, I have formed him, yea, I have made him, *vers.* 21. This people have I formed for my selfe they shall shew forth my praise. The latter words expound the former. To be formed for Gods selfe is to be formed for to shew forth his praise. The Object was made, formed, created for Gods glory to shew forth his praise. For this worke the Church is exalted by many unspeakeable priviledges above the rest of mankinde, 1 *Pet.* 2. 9. yee are a chosen generation, a royall preisthood, an holy nation, a peculiar or purchased people that you should shew forth the prayses of him, who hath called you &c. Now surely that must needs be the peculiar priviledge of the Church, which is a proper end of her being, and of all those dignities, which God hath conferred upon her.

Rivet in Loc.

But now (that there may be no mistake) we must

 distinguish

distinguish betwixt an Obligation unto, and an Acceptable performance of the duty. The Obligation lies upon all: because, firstly the Command is generall, and exempts none. *Psal.* 150. 6. Let every thing that hath breath, praise the Lord. Secondly, Gods mercy is universall, and reacheth unto all. *Psal.* 145. 9. But now if we speak of a due and acceptable Performance of the duty, Praise, as the Psalmist saith, waiteth for God in Sion. *Psal.* 65. 1. which words may be expounded by those of *Paul*, *Ephes.* 3. 21. unto him be glory in the Church. Gratitude is a grace seated in, and Thanksgiving a duty performable by onely the true and genuine members of the Church mysticall, the body and fulnesse of Christ. *Ephes.* 1. 23. and this appropriation of the duty unto the Church might be signified by the very Name that was given unto that tribe, which was in an especiall manner a type of the Church. It was called Judah that is, Praise. However then all men are obliged unto the duty by the generality of Gods both command and mercy, yet they onely who are truely Church members, and so members of Christ are enabled for and accepted in performance of the duty.

First they onely are enabled, and gifted for the duty, they onely have the gift and grace of thankfulnesse, their hearts alone are set in a right tune by God, and soe none but they can make this musick. All others are out of Christ, and without him, severed from him, we can doe nothing (saith our Saviour. *Joh.* 15. 5.) in this or any other duty. Least any (saith *Austin*, by occasion of those foregoing words in the same verse, He that abideth in mee, and I in him, bringeth forth much fruit, might conjecture that the branch which did not abide in Christ might bring forth of it selfe some, though but a little fruit; Christ doth not say without me yee can doe but a little or a small matter, or without me if yee doe any thing it will be with a great deale of difficulty; but without mee yee can doe nothing at all. A spirituall knowledge

Tract. in Ioan. 81.
De Verbis Apost. Serm. 13.

ledge of God and his mercy is as you shall here anon a roote of Thanksgiving. The unregenerate then cannot but bee unable for it who have their understandings darkened: *Ephe.* 4. 18. Now as Doctor *Feild* notes out of the booke called *Destructorium Viriorum*, though a man may know in the darke the length, breadth and other dimentions of a thing; but not whether it be faire, or foule, white, or black: so however wicked men in that darke condition, and obscurity of discerning into which sin throwes them, may finde out that there is a God, and that hee is the beginning, and cause of all things, yet they cannot know how faire, how good, how mercifull, and how glorious hee is, that so they may love him &c. praise, and thanke him, unlesse they have an illumination of grace. To propound Gods glory as the highest end is required in all true thanksgiving, and therefore unregenerate men, have no ability for the worke, because their hearts are utterly voyd of that, which is the originall of such a proposall, that love of God, which the Schoolemen call a love of friendship, whereby God is loved for himselfe, for that absolute goodnesse which he hath in himselfe. The highest kind of love that they can reach unto is a Love of Concupisence whereby they desire to make use of God to serve their owne turnes. Their love of God is but a circular love, that begins and ends in themselves, in their owne commodity and benefit. Reall and sincere thankfulnesse cals for the soule, the tongue and the life. And neither soules, tongues, nor lives of the unregenerate can beare a part in this duty. Not their soules, seeing every imagination of the thoughts of their hearts (the Hebrew word יצר signifieth not onely imaginations but also the purposes and desires) are onely evill continually *Gen.* 6. 5. not secondly their tongues *Mat.* 12. 34. O Generation of Vipers how can yee being evill speake good things. Not their lives, A corrupt tree cannot bring forth good fruit. *Mat.* 7. 18.

Feild of the church. p. 254.

Secondly, as the Saints onely have gifts and abilities for the duty, so they alone finde acceptation in it. To give thanks sayth *Paul*, is the will of God in Christ Jesus concerning you. 1 *Thessa.* 5. 18. that is as *Zanchy* expoundeth the words. Towards you who are in Christ Jesus from such onely tis the acceptable will of God, that is by a Metonymy, an Object which will please and delight his will. In Peace offerings the sacrifices were to be eaten, as pure. *Levit.* 7. 15. so *Pura a Puris*, both the sacrifices, and the sacrificers were to be free from any legall or ceremoniall uncleannesse, or pollution, *vers.* 19. 20, 21. To teach, That as the expressions of thankfulnesse, so the persons of the thankfull were to be holy. If he that did eate of the flesh of the Peace-offerings were Levitically uncleane, he was to be cut off: Thereby intimateing the unacceptablenesse of our thanksgivings if tendred by one morally uncleane; whose uncleannes is unmortified, who indulgeth himselfe in the love, and practise of his lusts, and corruptions. *Amos* 5. 22, 23. Every such a man is a child of wrath, *Ephe.* 2. 3. an object of Gods vindicative wrath, a wrath of malediction and if his Person be hated and accursed by God, how can his prayses be accepted with god? Hee is a corrupt tree and therefore all his thanks are corrupt, rotten and stinking in the nostrils of God. Hee is in the flesh and in an estate of infidellity; now they that are in the flesh cannot please God, *Rom.* 8. 8, without faith tis impossible to please him. *Heb.* 11. 6. All his sacrifices, his sacrifices of praise; all his prayers, his prayers of thanksgiving, as well as petition are an abomination unto the Lord. *Prov.* 15. 8. and 28. 9. Hee will spread the dung of them upon his face. *Mal.* 2. 3. He wil regard them no more, then the cutting off a Doggs neck, then the offering of Swines blood, then the blessing of an Idoll, *Isa.* 66. 3. The Apostle in *Heb.* 6. 1, termes all workes that goe before repentance, and conversion, Dead workes: because they proceede from a dead

Iunius Willet on Levit.

Dickson & new Annotat.

dead principle, from a nature dead in sins and trespasses, because they make liable to death, they deserve death. Now to argue from the generall to the particular, it followeth therefore; that the prayses, and thanks of unregenerate men, which goe before their repentance, and conversion, are but a dead worke, onely the carkase, and forme of praise and thanksgiving, as comeing from dead hearts, and affections and being so farre from finding favour, and acceptance with God, as that the wages of them is death. Although then they bee very forward, and seemingly zealous in their prayses and thanks, though they be very elaborate, and make great flourishes in their celebrations of God mercies; yet, to use the similitude of *Chrysostome* applyed by him to the workes of the wicked in generall. All this is but like the Reliques of the dead wrapt up fairely. Wee our selves reckon it no credit but a disgrace rather, to be prised by base and unworthy men. *Paul* was greived with the prayses that the damsell possessed with the Spirit of divination gave him and *Silas*. *Act.* 16. 16, 17, 18. And will God then, thinke you, bee well pleased with those prayers that come from impure, mouths, and unsanctified hearts? or will he not rather account them dispraises? a staine, and a blemish unto his glory? when the spirit of an uncleane Devill uttered the glorious praise of Christ Proclaiming him with a loud voice to be the holy one of God, Christ rebuked him, and commanded him to hold his peace. *Luk.* 4. 33, 34, 35. In like manner, though not in so high a degree, he deeply distasteth and disrelisheth all prayses, and thanks which, come from those that are of the Devill. *Joh.* 8. 44. children, limbes of the Devill. *Act.* 13. 10. who commit sinne, make a trade of sinning, obey sinne in the lusts thereof. For their most glorious prayses are so farre from exaltation of Gods most holy Name, as that they are a profanation, and pollution thereof.

Thirdly, In a third place, The excellency of the duty,

they,

may be gathered from the excellency of its object, and that in the text is the name of God. It is a good thing to sing prayses unto thy Name. Now the name of God is great, terrible, and holy. *Psal.* 99. 3. glorious. 1 *Chro.* 29. 13. Exalted above all blessing and prayse. *Nehem.* 9. 5. Excellent above the Earth and heaven. *Psal.* 8. 1. *Psal.* 148. 13. But to speake distinctly Gods mercies, and benefits, are the object of thanksgiving, his excellencies, and perfections of prayse. So then thanksgiving lookes upon that which is most amiable, sweet, and lovely in Gods attributes, and workes, his tender mercies that are over all his workes. *Psal.* 145. 9. that are as great as the heaven is high above the earth. *Psal.* 130. 11. And that which respects so sweet an object cannot possibly be unlovely. Praise regards what is most admirable in Gods nature, and workes, his divine excellencies, and perfections *Psal.* 107. 8. *Psal.* 145: 5 6. And in reference unto this is it that God is said to be fearfull in prayses doing wonders. *Exod.* 15. 11. *Rivet* upon the place thinkes that prayses may be taken metonymically for the matter of prayses, those works of God for which he is to be prayses, and then the sense is; Those workes of thine for which thou art to be prayses are fearefull, terrible, and wonderfull. The latter words doing wonders, explaine the former, Fearefull in prayses. God is therefore fearefull in prayses: because he doth wonders. Regard is had unto that great, and dreadfull execution of judgement upon the Ægyptians in the foregoing chapters. But the expression upon good ground is applyable unto all the marvellous workes of God. Now that which respects so glorious an object, cannot possibly be inglorious, that cannot but be an admirable duty which is wholly taken up with those workes of God, that deserve dread and wonder.

Fourthly, * difficulty is an argument of excellency and how difficult the duty is may be collected from that interrogaton

* Καὶ τὸ χαλεπώτερον αἱρετώτερον ἐστι. Μᾶλλον γὰρ ἀγαπῶμεν ἔχοντες ἃ μὴ ἐστι ῥᾳδίως λαβεῖν. *Arist.* 3. *Top.* 2. c. *text.* 14.

terrogation of the Psalmist. *Psal.* 106. 2. Who can utter the mighty acts of the Lord? who can shew forth all his praises? which may be resolved either into a Negation or Restriction. Few or none can utter the mighty acts of the Lord, can shew forth all his praise; few can doe it in an acceptable manner, and none can doe it in a perfect manner. * And indeed it is not universall in Scripture for such kind of Interrogations to amount unto either a negation or at least an expression of the rarenesse and difficulty of the thing spoken of. 1 *Cor.* 2. 16. *Psal.* 90. 11. *Isa.* 53. 1. Without a full confession of mercies it is not possible to make either a due valuation of them, or a just requitall for them. And how impossible a thing it is, fully to recount mercies you may see *Psal.* 40. 5. Many, o Lord, are thy wonderfull workes which thou hast done, and thy thoughts which are to us ward, they cannot bee reckoned up in order unto thee: If I could declare and speake of them they are more then can be numbred.

* *Reynolds* on Hosea.

* *Vid. Mortani Antidot. contra Merita.* 19. c. *sect.* 4.

But the difficulty of the duty, may yet farther bee prooved from the fifth proofe of its excellency, the Comprehensivenesse of it. It is a very wide and comprehensive duty whether wee regard its Elicite or Imperate acts. Its Elicite acts, those which immediately flow from the grace or virtue of thanksgiving, *viz.* Observation, Confession, Remembrance, Valuation, Retribution, are things of a very large extent that take up the whole heart. *Psal.* 9. 1. *Psal.* 138. 1 Nay the whole man, all his parts and all his powers. But its Imperate acts, those which are performed by its command, and more remote influence comprehend the whole compasse of obedience: all workes of Religion concerning God, of charity and Justice towards both, our brethren, and our selves. * Peace-offerings were never offered alone but alwayes joyned with other sacrifices. *Judg.* 20. 26. and 21. 4. 1 *Chron.* 21. 26. Thereby shewing that thanksgiving if it goe not to the constitution of, it hath yet a necessary

* *Willet. Iunius.*

connexion

connexion with and relation unto all our spirituall sacrifices, all our duties. *Austine* makes the whole duty of man to stand in this, *Ut anima non sit ingrata deo*, that the soule bee not unthankfull to God. *Ursinus* gives his third book of the Body of Divinity the title of Gratitude which yet treates concerning conversion, good workes, the law of God, prayer &c, Hee thought it seemes that gratitude comprehended all these. The title of the booke of Psalmes is in the Originall [illegible] the book of praises and yet it comprifeth all subjects belonging to Divinity. No point of Doctrine almost but is handled, no duty but is pressed therein. The whole Body of Divinity belongs to the praise of God. What is there Speculative therein, but sets forth some matter or argument of prase What is there Practicall therein but is an expression, and fruit of the prayse of God. Even * *Seneca* tels us, that the matter of this virtue is as broad as our lives. There is little difference betwixt the praysing, and glorifying of God, and glorification of God comprehends in generall, Fructification, or obedience. *Joh.* 15. 8. Herein is my Father glorified that yee beare much fruit, *Phil.* 1. 11. The fruites of righteousnesse are by Jesus Christ unto the praise and glory of God. More particularly. Confession of sinne. *Josh.* 7. 19. My sonne give glory to the Lord God of Israel and make confession unto him. Repentance; *Rev.* 16. 9. They repented not to give God glory. Faith. *Rom.* 4. 20. He staggered not at the promise of God through unbeleife: but was strong in faith giving glory to God. Martyrdome, *Iohn* 21. 19. Signifying by what death he should glorifie God. The Apostle having exhorted to give thanks in every thing 1 *Thes.* 5. 18. backs it with this motive, For this is the will of God &c. which (why may wee not interpret thus) This is the summe or abridgment of Gods revealed will.

Sixthly, The excellency of thanksgiving may be inferred from the worth of its Causes. I shall instance but in

* *Hujus virtutis materia tam late patet quàm Vita. de Benef. l. 4. c. 19.*

in five. Faith in, and Love of God, spirituall, both Knowledge of, and Joy in God, and his mercies, Humblenesse, Meeknesse of mind, or Brokennesse of heart. These excellent and pretious graces doe produce thanksgiving, and therefore cannot but derive unto it somewhat of their perfection and excellency.

First then, Faith is a cause of thankfulnesse. *Psal.* 106. 12. Then beleeved they his word, they sang his praise, Their singing of his praise was an effect of beleife of his word. The Psamist hath regard, as appeares plainly by the coherence unto *Exod.* 14. 31. and 15. 1. When Israel saw that great worke which the Lord did upon the Ægyptians, and beleeved the Lord &c. Then sang *Moses* and the children of Israel this song unto the Lord. First Faith unites with God and Christ, and a soul that is one with God and Christ, apprehends it selfe interessed in their honour, and glory: the advancement of which, it answerably desireth and indeavoureth. Secondly, Faith is a self-denying grace, it carrieth a man out of himselfe unto God and Christ, and therefore carrieth away all honour, and glory from a mans selfe unto God, and Christ. Now faith hath by *Peter* the Epithite of Pretious, expressly given unto it. 2 *Pet.* 1. 1. And pretious it is in regard of its object Christ, his pretious truths and promises; In regard of its effects or offices. For it unites with God, and Christ. Justifieth our persons before God. Purifyeth our hearts, worketh by love, that is, it is a meanes of the increase and exercise of Love, and all other practicall graces; it stirreth them unto, and forwards them in their operations, and is therefore called the Roote the Queene, the Empresse of all other graces.

Secondly, A second cause of thankfulnesse is Love of God. The Schoole-men distinguish of a twofold love one of Freindship, another of Concupiscence according to both *Aquinas*, and *Scotus*. A Love of freindship regards the object unto which we wish or desire good

* *Aquin.* 1 2 2æ. *Quæst.* 26 *art.* 4. *Scot. l.* 2. *d.* 6. *q.* 2. 2. 3. *Faber Favent. pdæ.*

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A Love of concupiscence respects the good which wee wish, or desire unto the Object loved with the love of freindship: and * thus, to use the instances of *Aquinas*, Wee love Wine, an Horse, or any thing else, by which we our selves, or any other thing we love with the love of freindship may be advantaged, or delighted. Now it is as impossible that the love of God which is but of concupiscence should produce thankfulnesse. For, first, * that is a love of a thing *propter aliud*, and in *ordine ad aliud* for something else in order, or in *subordination* unto some other thing. Now, that which goes about to make God any way *subordinate* is so farre, from working his praise, as that it is an attempt to un-God him, to rob him of that honour, and glory which is essentiall to him. Secondly, true thanks, and prayses are terminated in God, now, as * *Gregory de Valentia* observeth, the love of concupiscence is not terminated in the goodnesse of its object, but referred farther unto an application thereof, unto the object loved with the love of freindship, * our love of Wine and horse stayes not in the goodnesse of Wine, or horse, but respects the use thereof by our selves or freinds. We wish our Wine, our Horse good, but this, in reference to our selves, or our freinds that we or they may have the use, service, or benefit of this their goodnesse. That love of God then which is but of concupiscence is terminated not in God, but in our selves, in that advantage which we desire to reape by, in that use which we desire to make of him. This love then is more desirous, and studious of our owne good, then Gods glory, and therefore cannot beget thankfulnesse, which principally minds the exaltation of Gods glory. But now the very height of praise, & thanksgiving is an effect of that love of God which is called a love of freindship: for that is a love of God principally for his owne sake, and therefore subjects unto his glory whatsoever is finite, and created. This love makes God *subordinate* unto nothing.

* 2 d. 2 d. 2. q. 23. art. 1.

* Faber Faventi. l. 2. d. 6. q. 2. d. 32.

* *Amor concupiscentiæ dicitur inclinatio appetitus in bonum, non secundum se & ut in terminum, sed ut relatum ad alterum vel ut alteri applicandum seu applicatum. Tom. 2. disp. 3. q. 2. punct. 1.*

* *Aquin.* 22. 22. q. 33. art. 1.

thing, and an acknowledgment of the *unsubordinateneſſe* of God, is the greateſt glory that a poore creature can give him. This love of freindſhip, as *Aquinas* obſerveth out of *Arſtotle*, is a love of Benevolence, whereby wee wiſh, or deſire good unto the object loved. Hee then that loves God with the love of freindſhip, loves him with a love of Benevolence, and to love God with a love of Benevolence is to wiſh, and deſire all poſſible good unto him. Now our goodneſſe, ſayth the Pſalmeſt, extendeth not unto him *Pſal.* 16. 2. *viz.* otherwiſe then by way of praiſe, declaration, glory and acknowledgement. The love of God then that is of benevolence enclineth to deſire, and endeavour the bringing of all poſſible praiſe, honour, and glory unto him The Apoſtle ſpeaking of this love, ſayth that it ſeekes not her owne. 1 *Cor.* 13.5. that is principally. If then we love God with this kind of love, we will not ſeeke our owne, we will more zealouſly, and diligently ſeeke the advancement of Gods glory, then the profit, pleaſure, honour, credit, and reputation of our ſelves. * If we love God with all our hearts, with all our ſoules, with all our mights, we will ſet a higher value upon his glory, and praiſe, then upon the whole creation And therefore rather then his glory, and praiſe ſhould run any hazard, will reſolve to undergoe the utmoſt extremities. Love of God you ſee is a cauſe of praiſe, and thanksgiving; and for proofe of its excellency, I ſhall in this haſt refer you unto 1 *Cor.* 13. which chapter is wholly ſpent in the elogies, and commendations thereof.

* *Amas et laudas deſinẽ laudare ſi deſinis amare. Aug. in* Pſal. 85.

Thirdly, A third cauſe of thankfulneſſe is a ſpirituall, and experimentall knowledge of God, and his workes of mercy, and deliverance A thankfull man muſt praiſe God for them, and therefore he muſt be acquainted with them. He muſt diſtinctly, and lively blazon out the ſpecialties of them, and therefore hee cannot bee ignorant of them *David* was ſenſible that hee could neither have a

thankfull heart, nor thankfull lipps without knowledge not a thankfull heart. *Psal.* 119. 7. I will praise thee with uprightnesse of heart, when I shall have learned thy righteous judgements; not thankfull lipps *Psal.* 119. 171. my lipps shall utter praise when thou hast taught me thy statutes. * An open mouth to praise God for benefits presupposeth ever as its cause an open eye, an enlightned understanding to behold the name of God written upon it, as a token of his love. Now knowledge is a very pretious grace, that wonderfully beautifyeth, and inricheth the mind of man, and therefore compared by *Solomon* to silver, and hid treasure. *Prov.* 2 4.

* Psa. 68. v. 34. 26. compared.

Fourthly, A Fourth cause of praise and thanksgiving is spirituall Joy that commeth cheifly from a sight, and sense or relishing of Gods love, and goodnesse in mercies. This will be evident, if you will compare my text with the 4 verse of the Psalm; for then you shall see that the Psalmist there setteth downe the ground, or reason why hee thought giving of thanks, singing of praise so good, and excellent a thing. For thou Lord hast made me glad through thy work, v. 4. *viz.* of mercy, and deliverance. A rejoycing of the heart by Gods workes of mercy begets a solid, and serious apprehension of the goodnes and excellency of praise and thanksgivings and such an apprehension will quicken unto a chearefull performance of it. And indeed it is impossible, but that praise, and thanks should be the effect of spirituall joy in mercies. How can a man bee unthankfull for mercies, which witnesse and seale up Gods speciall love, and favour, and so produce glorious and unspeakable comfort? A man truly and spiritually joyfull is satisfied with the love of God shed abroad through his heart, as with marrow, and fatnesse &c. And how can such an one, but be excited unto thankfulnesse? *Psal.* 63. 5. My soule saith the Psalmist shall be satisfied as with marrow, and fatnesse, and then my mouth shall praise thee with joyful lipps. * Now the excellency of

* In the ring of graces, Faith is the diamond, Joy the sparkle of the diamond. *Arrowsmith*, on 1 Sam. 7. 12.

joy

joy is set forth *Psal.* 97. 11. Light is sowne for the righteous, and Joy for the upright in heart. The latter part of the words expound the former, and shew that by the Light sowne for the righteous, is meant Joy. And indeed tis usuall in Scripture for light to be put for joy, *Hest.* 8. 16. *Isai.* 50. 10 Now light is of all sensible qualities the brightest, and most glorious.

Lastly, Humblenesse, Meeknesse of mind, Brokennesse of heart is a cause of thankfulnesse. An humble, contrite and penitent soule, will debase it selfe, lay it selfe low before God, it will disclaime all desert of the meanest mercies. And that's the way to value mercies to exalt, and extoll God aright: such a soule will challenge to it selfe nothing but sinne, and impotency; and therefore it will not dare to finger any part of the glory, honour, and praise which is due unto God. Now for the excellency of this humility, meeknesse, and brokennesse of heart, I shall alleadge but these few following places of Scripture. *Psal*, 51. 17. The sacrifices of God are a broken spirit, and a contrite heart, ô God, thou wilt not despise. The Psalmist, alludes (thinks some) unto spices which are most fragrant when pounded, and bruised; so are our hearts most pleasing to God when broken with spirituall sorrow. For in the latter part of the verse a contrite, and broken heart thou wilt not despise, there is a *paranon* or *Liptotes*. Iesse is said, and more understood. So that the meaning is, A broken and contrite heart thou wilt highly value, and prize, and so much may be gathered, for that it is called not onely the sacrifice of God in the singular number, but the sacrifices of God in the plurall, to denote that it was instrede of all Levitically, or ceremonialls sacrifices, mentioned in the foregoing verse, more acceptable unto God himself of them. *Isai.* 57. 15. Thus sayth the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high, and holy place, with him also that is of a contrite, and humble spirit, to revive

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thankfull heart, nor thankfull lipps without knowledge not a thankfull heart. *Psal.* 119. 7. I wil praise thee with uprightnesse of heart, when I shall have learned thy righteous judgements; not thankfull lipps *Psal.* 119. 171. my lipps shall utter praise when thou hast taught me thy statutes. * An open mouth to praise God for benefits presupposeth ever as its cause an open eye, an enlightned understanding to behold the name of God written upon it, as a token of his love. Now knowledge is a very pretious grace, that wonderfully beautifyeth, and inricheth the mind of man, and therefore compared by *Solomon* to silver, and hid treasure. *Prov.* 2 4.

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the spirit of the humble, and to revive the heart of the contrite ones. *Isai.* 66. 2. To this man will I looke that is of a poore contrite spirit, and not with a bare Intuitive looke, but with a loke of Love, and Respect. If you compare the words with the foregoing verse, and heed the Antithesis hinted by the Particle, But, it will bee obvious to infer, that a poore and contrite spirit is Gods place of rest, his temple, and sanctuary. A meek spirit is termed by *Peter* an Ornament of great price in the sight of God. 1. *Pet.* 3. 4.

The worth of prayse, and thanksgiving may seventhly, be concluded from the acceptablenesse thereof to God. To praise the name of God with a song, to magnifie him with thanksgiving shall please the Lord better, saith *David*, then an Oxe, or Bullock that hath hornes, and hoofes. *Psal.* 69. 30, 31. An Oxe or Bullock that hath hornes, and hoofes is taken by a Synecdoche of the part for the whole for all ceremoniall sacrifices and externall rights under the old Testament whatsoever: and from *Davids* preferring of praise, and thanksgiving unto them, wee may by way of Analogy, and Proportion infer the pecular gratefulnesse, and singular acceptablenesse thereof unto God above all that is positive, ceremoniall, or ritualll in the worship of God under the new testament, as Baptisme, the Lords Supper, and discipline &c. In *Beza's* annotations upon the 1 *Thessa.* 5. 18. In every thing give thanks, for this is the will of God in Jesus Christ &c. The will of God is paraphrased; *Res deo accepta, atque in primis delectans*, a thing acceptable unto God, wherewith hee is especially delighted. And that it is such, I shall clearn by these 3. following reasons.

First, Because God vouchsafeth to account himselfe blessed, honoured, glorified, magnified, exalted &c. thereby.

Secondly, Because in a peace-offering a female was accepted, *Levit.* 3. which might be to signifie, that

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the weakeſt expreſſions, which are clouded with thankfulneſſe finde with God; not only allowance, but alſo favour and gratious acceptance. Gratitude ennobleth the meaneſt preſents, the ſmalleſt ſervices unto both God, and man.

Thirdly, That praiſe and thankſgiving is a thing which God liketh very well of, may be gathered from compariſon thereof unto the moſt pleaſing, and delightfull objects of the ſenſes. As Firſt of Hearing *Cant.* 2. 14. Let mee heare thy voyce ſayth Chriſt to his Church, for ſweet is thy voyce; and the voyce of the Church is not only of prayer and ſupplication *Pſal.* 5. 3. *Pſal.* 28. 6. but alſo of praiſe *Pſal.* 42. 4. and thankſgiving *Pſal.* 26. 7. Secondly of Taſt. *Cant.* 7. 9. The roofe or as Aynſworth tranſlates it, the Palate of thy mouth ſhall be like the beſt wine, that goeth downe ſweetly &c. And the Palate, as hee obſerveth upon the place, is an inſtrument, not onely of taſt, but alſo of ſpeech. This latter uſe, ſaith he, ſeemeth here to be meant, that the Palate, to wit, by a Metonomy, her ſpeech ſhould be like the beſt, or moſt excellent wine. Now the ſpeech of the Church, gratious ſpeech, comprehendeth not only her doctrine, and prayers; but alſo her prayſes and thankſgivings. A Peace-offering is termed *Levit.* 3. 11. foode, or bread unto the Lord: it is the food, or bread of the offering made by fire unto the Lord, the meaning is, God taketh delight in it, as man doth in his meat, when he is refreſhed thereby. *Numb.* 28. 2. *Ezech.* 44. 7.

Thirdly, of Smelling in *Rev.* 5. 8. The Prayers of the Saints are termed odours, or incenſe; and there are two ſorts, or kinds of prayer: the prayer of Petition, and the prayer of thankſgiving. *Levit.* 3. 5. A peace-offering is of a ſweet ſavour unto the Lord. Aynſworth readeth it, of a ſavour of reſt; the Septuagint of ſweet ſmell. The Chaldee expounds it, an offering which ſhall be received with favour before the Lord. *Ezekiel* ſpeaking of God ac-

ter the manner of men, as if he were delighted, comforted, and refreshed by our thanksgiving, as mens senses are with sweet, and fragrant odours.

Fourthly. How wonderfully acceptable this duty is unto God may be seene from Gods jealousy of it, his unwillingnesse to communicate it. God hath dealt with us as *Pariphar* with *Joseph*, *Gen.* 39. 9. There is none greater in this house then I, saith *Joseph*, neither hath hee kept back any thing from mee; but thee, meaning his Wife. God hath made man his *Viceroy* upon earth there is none greater in this house then he, neither hath he kept back any thing from him, but his praise, and glory. Hee hath given him Himselfe, his onely begotten Sonne, and his heart blood, his spirit, and all its graces, and comforts, things present, and things to come: *Cor.* 3. 22. this present world, and the world to come *Heb.* 2. 5. The earth and all the fulnesse thereof, heaven, and all the glory, and happinesse thereof: but now his praise, and glory is a thing so deare unto him, of which he is so tender, and even jealous, as that he will at no hand part with it *Isai.* 42. 8. My glory will I not give to another, neither my praise to graven Images. He freely, and fully bestoweth on us the benefit, comfort, and sweet of mercies; but the praise, and glory hee reserveth wholly, and altoget her for himselfe.

Fifthly, And lastly. The clearest proofe of Gods acceptation of it, is his proposall of it, as an end of his conferring mercies, and deliverances: for which we have out of *Psal.* 50. 11, & 21 a most pregnant proofe. Thou hast turned for me my mourning into dancing, thou hast put off my sack-cloth, and girded me with gladnesse, to the end that my glory may sing praise unto thee, and not be silent, ô Lord, my God. Gods glory, and praise is the end of all his workes, the greatest of his workes the worke of Creation. *Rom.* 11. 36. *Prov.* 16. 4. The Lord hath made all things for himselfe. It is the end of all the glo-

rious workes of God in, or about his Church, the end for which he gives the Church a beeing. *Isai.* 43. 7. 21. The end of all the dignities, priviledges, and mercies, adoption, glorification &c. which he bestoweth on true members of the Church. 1 *Pet.* 2. 9. *Isai.* 60. 21. *Ephe.* 1. 5. 6. 11, 12, 14. Now the end of working is by the agent most desired. * Performance of this duty then or the result thereof Gods glory being the end of God workes, especially of his workes about so beloved an object, as the Church, cannot but be highly valued with God. The value of that duty must needes be unvaluable which heaven aymes at, which is the scope of any of the Lords either workes or gifts. Wise men worke ever for some notable good, how much more the infinitely wise God impossible that so omniscient an agent should propound to himselfe any low, or meane end.

Eightly, The Point may be made good from an application of the severall sorts, or kinds of goodnesse unto praise, and thanksgiving. It is *Bonum, Honestum, Iucundum, Vtile*, an Honest, Pleasant, and Profitable good.

First, it is an Honest, or * virtuous good unto which we are ingaged by many severall virtues by Religion, Charity, Justice, and Fidelity.

First by Religion which inclineth to performance of those things that carry direct, and immediate honour, and glory unto God. And God himselfe tells us, Who so offereth praise, glorifieth, or honoureth him. *Psal.* 50. 23. Indeed, other graces, and duties looke unto Gods honour, and glory too, but none so fully, so expresly, as this, because tis its proper and peculiar office to honour God in all his attributes.

Secondly, by Charity, For that as appeares by our Saviours opening the full extent thereof *Mat.* 5. 43, 44. obligeth to love our enemies to doe good to them that hate us to pray for them that despitefully use, and persecute us. And therefore sure it engageth us even to loose

* *In fine non adhibetur aliqua mensura sed solum in iis quæ sunt ad finem* Aquin. 2a. 2æ. 84. art. 3.

* *Quid tam laudabile, quid tam æquabiliter, in omnium animos quam referre bene meritis gratiam* Senec. *de Benef.* l. 4. c. 16. *Quid est honestius quam gratum esse!* c. 19.

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our selves in the love, admiration, and prayses of a God, whose mercies towards us are so unspeakable, so unconceivable. Not to be ravished with such goodnesse is to be unthankfull.

Charity binds us to blesse them that curse us, much more to blesse God who continually blesseth us; to recompence to no man evill for evill, much more to returne good for good; not to bee overcome with evill, but to overcome evill with good. *Rom.* 12. 17. 21. Much more to be overcome, and conquered with the riches of Gods goodnesse, forbearance, and long suffering.

Thirdly, by Justice. In * Morall Philosophy gratitude to men is made a branch of iustice. And shall not thankfulnesse to God be so also in Divinity? Are wee bound to men for their courtesies, and not obliged to God for his blessings. *Ulpian* defines justice to be, *Constans et perpetua voluntas jus suum cuique tribuendi*, that is a virtue which constantly and firmly inclineth to give unto every one his due, and right. And glory, sayth the Psalmist, is due unto the name of the Lord. *Psal.* 29. 2. *Psal.* 96. 8. *Aynsworth* on *Levit.* 2. 1 notes that a sacrifice of Peace-offerings is in the Originall, a sacrifice of pay-offerings, or a sacrifice of payments. In our peace-offerings in our sacrifices of thanksgivings, wee doe but pay a debt unto God, now it is justice to pay men their debts, much more God his. Thanksgiving is both * *debitum morale*, and *debitum legale*. First, *debitum morale* a debt of duty unto which we are tied by morall honesty in Gods commandement. Secondly, *debitum legale*, or *debitum justitiæ*, unto which we are tied by Gods law, which God hath a full right to exact, and challenge, and that by virtue of our relation unto him, and our mercies received from him. First of relation to him, He is our father, and if I bee a father, saith hee, where is mine honour? *Mal.* 1. 6. Secondly, by virtue of our mercies received from him. Every mercy is a strong obligation unto the payment of thanks;

* Keckerm. Ethick. l. 2. c. 5.

* *Debitum Morale sive debitum Honestatis quod fundatur in honestate morali & debita rectitudine virtutis quam quisque servare tenetur in suis actionibus quæ sunt ad alterum. Debitum Legale seu Iustitiæ ad quod reddendum aliquis lege astringitur. Aquin. 2a. 2æ. q. 80. Debitum Legale & ad quod exigendum alter verum jus & actionem moralem habet, & ideo ratione illius juris alius obligatur lege justitiæ ad illud reddendum Becan. Sum. Theol. partis 2æ. p. 3. q. 1.*

thanks; especially such mercies as win us praise, and honour with men. Of every such mercy wee may say as Cicero did in the like case, *Quanta est in dato beneficio lum, cum accepto tanta sit gloria* what praise, and glory is due unto God for the gift of mercies seeing upon our bare receipt, and possession of them, such praise doth accrew unto us. Our having of mercies renders us praise worthy: much more doth gods giving of them make him praise worthy. For, tis, sayth the Lord Jesus, a more blessed thing to give then to receive. *Act.* 20. 35. * *Pro Marcello.*

This deliverance for which you keep this Anniversary, hath made you honourable in the eyes of men: And is it not justice that it should gaine from you an high esteeme both of it, and its author, God. It hath made you, the delivered, famous, and renowned, not onely in this Kingdome, but also in forreine parts. O then, how pretious, and glorious should it render in your account, God the deliverer. Your enjoyment of the mercy hath purchased glory, and renowne to you, ô then, tis very just, and equall that Gods bestowing of it should procure glory, praise, and thanks from you. A single mercy you see makes us debtors, bindes us unto a returne of thanks, much more the fulnesse of mercies, his dayly loading us with benefits *Psal.* 68. 19. his showers of blessing *Ezech.* 34. 26. his giving to all men liberally, or largly. *Jam.* 1. 5. His giving us richly all things to enjoy. 1 *Tim.* 6. 17. Especially, if you add thereunto the consideration of the freenesse of Gods mercies, which are oftentimes beyond our hopes, and desires, without our prayers, and endeavours, without, nay against our deserts. *Luk.* 6. 35. The highest is kind unto the unthankfull, and to the evill. Christ hath received gifts for the rebellious *Psal.* 68. 18. compared with *Ephes.* 4. 8. Now as he in the Comedian, * *Ut nunc sunt mores, adeo res redit si quis quid reddit, magna habenda est gratia*, as the manners of men are in this corrupt age the world is come to that passe, that great * *Teren. Phorm act. 1. Sc. 2.*

thanks must be given for payment of what is ones own, and due. O then, how deeply doe free, and undeserved favours engage unto thanks, indeed they engage us unto thanks by an higher title, and bond then that of justice * *Aquinas* makes thanksgiving to be, but a potentiall part of justice, such a part of justice as the powers and faculties of the soule are thereof, to bee but a virtue ordering upon justice. *Magnam*, sayth he, *cum justitia cognationem habet, perfectam tamen ejus rationem non attingit*; It hath as all other potentiall parts of justice a kind of kindred unto, or alliance with justice, but yet it doth not perfectly reach the nature of justice, *in quantum deficit in ratione debiti*, in as much it commeth short of the duenesse, debt, or right required unto justice. But he is to be understood of thanksgiving unto men: for the duenesse of thanksgiving unto God, fals no way short of the debt, or obligation of justice, but rather infinitly transcends it. If it be then to be excluded from being either a sort and kind or else a part of justice (as I beleeve it is) if wee take justice in the most strict sense, it is for the reason that he gives for exclusion of religion, piety, observance &c. from belonging properly to justice, *in quantum deficit a ratione equalis propter retributionis inaequalitatem*, because it fals short of that equality in point of retribution which is required unto justice strictly so termed. What shall I render to the Lord for all his benefits towards mee *Psal.* 116. 12. sayth the Psalmist, that is, I can render nothing that is answerable unto all, nay to any of all his benefits.

* 22.22.q.80.

Lastly, we are obliged to this duty by the bond of Fidelity, which inclineth us to make good all covenants, and promises made with men, much more with God. Now the covenant of grace of which we have received the Seales, Baptisme, and the Lords Supper, is a mutuall covenant, as a covenant of mercy on Gods part, so a covenant of duty, and service on our part in the generall,

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and in particular tis a covenant of praise and thanksgivng. In reference whereunto, one of the seales thereof the Lords Supper, is called the *Eucharist* from the Greek word for thanksgiving, because one of its cheife ends is *ευχαριστία* giving of thanks, a thankfull celebration, and commemoration of Christs death, and all blessings flowing there from. 1 *Cor.* 11. 24, 25, 26.

Secondly, tis a pleasant, and delightfull good. The Psalmist expresly affirmeth as much in *Psal.* 135. 3. *Psal.* 147. 1. and the Prophet *Isaiah* opposeth the garment of praise unto the spirit of heavinesse. *Isai.* 60. 1. 3, Spirituall joy, and pleasance is so essentiall unto this duty, as that *Psal.* 33. 1. it is put for praise. Rejoyce in the Lord, ô yee righteous, for prayse is comely for the upright. Now, there is no validitie in this argument unlesse to rejoyce in the Lord, be to praise the Lord or at least except it be a principle part of the praising of him, and therefore may well by a Synechdoche of the part for the whole stand for all the duty.

Lastly, It is a Profitable good. For it secures, and sanctifies mercies already enjoyed, and procures others, which are desired and expected.

First, it secures them, it assureth them unto our selves, & entayleth them upon our posterities, and nothing but unthankfulnesse shall be ever able to cut off the entayle. Had it not beene for unthankfulnesse *Adam* had yet remained in Paradise, the lapsed Angels in Heaven the dispersed *Jewes* in the land of promise. The *Jewes* have a saying, * that the world standeth upon 3 things, the Law, holy Worship, and Retribution: by which I conceive they meane that the way to setle and secure our selves in a quiet and peaceable enjoyment of the things and blessings of this world is obedience to the law of God, zeale and diligence in the worship of God, and a thankfull retribution for the mercies of God. Great blessings that are woone, with prayer are saith a * Divine of this Kingdome; worne

Arrowsmith.

* Thomas Goodwin.

with

With thankfulneſſe. There is a paſſage of *Chryſoſtome* in his firſt Homily unto the people of *Antioch*, that proveth the thankfull man to be no looſer though hee loote all that he hath. Haſt thou ſayes hee, loſt thy money? if thou art thankfull, thou haſt gained thy ſoule, and obtained greater riches, drawing unto thy ſelfe greater good-will from God. Thanksgiving is ſo rich a jewell, as that it is able to countervail all loſſes whatſoever. It is, ſaith *Chryſoſtome* in the Homily, but now cited *Μεγαι θησαυροι ἀπολλυτου ἀγαθου*: a great treaſure, an unperiſhing and undeprivable good, of which we cannot be plundered.

* Ἀπόλεσας χρήματα; ἀλλ' ἐκ μὲν ἐλαττώσεως ἐκέρδανας· ἐκ δὲ ψυχῆς, καὶ μείζονα ἐκτήσω τὸν πλοῦτον, τῷ θεῷ πλείω προσῆλθες ἐνεργεσίαν δούς. ἀναφαίρετον τὸ κτῆμα.

Secondly, Thanksgiving ſanctifieth, & as it were bleſſeth our bleſſings unto us. * 1 *Tim.* 4 4. Every creature of God is good, and nothing to be refuſed, if it be received with thanksgiving; for it is ſanctified by the word of God, and prayer. Wee may put an enlargment on the words, and extend them farther then the creatures appoynted for nouriſhment, and apply them to all other mercies, Wee may ſay, Every mercy every victory, every deliverance is good, if it be received with thankſgiving: for it is ſanctifyed by the Word of God, and prayer. Principally by the word, by the word of Gods actuall power, and providence, command, and bleſſing by the word of promiſe, the covenant of grace, the goſpel of ſalvation mixed with, and apprehended by faith Inſtrumentally, by prayer, as by the prayer of Petition in the obtaining, and enjoyment of mercies, ſo by the prayer of thankſgiving in the recognition of mercies. The word is the fountaine of this bleſſing, and ſanctification of mercies, and prayer, both of Petition, and Thankſgiving is Gods ordinance for procurement, and application thereof unto us. To open this place a little more fully, wee muſt inquire what is meant by the ſanctification of mercies. It denoteth the enabling of them to yeeld forth their naturall effects, as alſo the exaltation of them above that which they are in their own nature in regard both of originall,

* Reynolds, Sanderſon.

ginall, and effects. Mercies then are sanctified, when they are inabled to yeeld forth their naturall effects, to afford that service and comfort, to performe those offices and operations for which in their own nature they serve. Thus meats and drinkes are sanctified, when they are strengthened to feed, nourish, and refresh us. This degree of the sanctification of mercies, is common to the unthankfull, as well as the thankfull; and therefore there is another degree beyond this, to wit, the advancement of mercies above their naturall condition in regard of both originall and effects. Mercies are then sanctified, when they come from a higher originall then generall providence; when they reach further then naturall effects.

1. When they come from a higher originall then generall and common providence, to wit, from the love of election, and the purchase of Christ, from a right of covenant or promise grounded thereon, from a right of inheritance derived therefrom. The Apostle *Paul* 1 *Cor.* 9. 17. makes a distinction betwixt a reward and a dispensation, *If I preach the Gospel willingly, I have a reward; if against my will, a dispensation is committed to me.* We may make application of the distinction to our present purpose. If mercies, victories and deliverances are received with thanksgiving, they are then enjoyed *ex promisso*, out of Gods promise, as a reward, as additionals unto the kingdome of God, and the righteousnesse thereof: whereas unto the unthankfull they are but dispensations enjoyed onely *ex largitate*, out of patience and forbearance. *Reynolds Treat.*

2. Mercies are sanctified when they reach further then their naturall effects, when they are lifted up unto the production of spirituall and supernaturall effects, when they are made instrumentall of sanctification and spirituall consolation.

First, when they are made instrumentall of our sanctification, when they improve our graces, quicken to duties, stirre up holy and heavenly affections, when they help and

further us in the wayes of God. And but all mercies that are received, enjoyed, and used thankfully. Such mercies are as glasses to discover and represent the wise and carefull providence of God towards us, as steps whereby our soules ascend towards God in holy and heavenly contemplations and affections, as needles (to use the similitude of *Austin*) to sew God and our soules together, as golden cords to draw us, and as Anchors to fasten us unto God. As the shining of the Sunne on a garden of Spices, raiseth up a fragrant smell, as a showre of rain makes the Woodbine or honysuckle, as also the Eglantine or sweet-bryer Rose more fresh and sweet: so the sunshine of mercies, and the showres of blessings, *Ezek.* 34. 26. on thankfull persons, begets a sweet savour of obedience, betters both their soules and their lives, makes them more faithfull unto God, and fruitfull unto men.

Lastly, sanctified mercies are made instrumentall of spirituall consolation, sound peace of conscience, joy unspeakable and full of glory, arising from an apprehension of a renewed and comfortable estate in such mercies, as also of a testimony of Gods love by them, a discovery of the light of Gods countenance shining through them on us in his Sonne Christ Jesus. A thankfull heart looks on all mercies, the smallest, meanest mercies, as fruits of Gods speciall love, as branches of his promises, as returnes of his own prayers: and this renders his little, his narrow measure of temporals better, that is, more sweet and comfortable unto him, then the amplest riches and possessions are unto the unthankfull. *Psalm* 37. 16. He finds and tastes in all his greatest wants, a purer, cleaner, more unmixed, more satisfying gladnesse, then they can take in the greatest increase of their corn and wine. That is very remarkable which *Luke* records of the Primitive Christians, *Acts* 2. 46, 47. in even their persecuted condition, *They did eat their meat with gladnesse and singlenesse of heart, praising God.* They therefore did eat their meat with gladnesse, because

cause they praised God. The praise of God will make relishable the meanest and coursest fare, a morsell of brown bread, and cup of cold water, &c.

Thirdly, thanksgiving and praise procureth at Gods hands new mercies, which are expected and desired not in a way of justice, but onely in a way of mercy and liberality, not out of desert of the duty, but meerly in vertue of Gods free grace, and promise in Christ Jesus. Against the merit of thanksgiving, I shall onely alledge these two Arguments, It is our duty, and Gods free gift. First, our duty, as appeares by what we have spoken at large concerning the justice of it, and our Saviour commands us when we have done these things which are commanded, to say, We are unprofitable servants, we have done that which was our duty to doe, *Luke* 17.9,10. Secondly, * it is Gods free gift, as all graces and good works are, 2 *Cor.* 3.5. *Phil.* 1.29. *Phil.* 2.13. Now free gifts oblige the receiver unto gratitude, and not the giver unto any further degree, or larger measure of bounty. But although thanksgiving cannot be *Medium meritorium* of mercies, it is yet of them *Medium impetratorium*, What is usually said of the prayer of petition, is appliable even unto the prayer of thanksgiving. It is the key of heaven, which unlocketh all the treasuries of Gods mercies, both temporall and spirituall, Deliverance of our selves, and overthrow of adversaries, is a mercie highly valued in these dangerous times, and what an influerice praise hath thereon, you may see by comparison of *Psalme* 8.2. with our Saviours quotation of the place, *Matth.* 21.16. *Davids* words are, *Out of the mouthes of Babes and Sucklings hast thou ordained strength, because of thine enemies, that thou mightest still* [or cause to cease] *the enemy and the avenger.* Now our Saviour rendreth *strength, praise*, *Matth.* 21.16. *Out of the mouthes of Babes and Sucklings thou hast perfected praise.* And from these two places compared together, it is obvious to inferre, That the

Vide Amidum Mortoni contra meritum, c 19. sect. 3.

* *Illud quod sumus & quod habemus, sive sint boni actus, sive boni habitus seu usus, totum est in nobis ex liberalitate divina gratis dante & conservante. Et quia ex dono gratuito nullus obligatur ad dandū amplius, sed potius recipiens magis obligatur danti. Ideo ex bonis habitibus & ex bonis actibus sive usibus, nobis à Deo datis, Deus non obligatur nobis & ex aliquo debito justitia ad aliquid amplius dandū, ita quod si non dederit, sit injustus, sed potius nos summo Deo obligati.* Durand.

praises of Babes and Sucklings, the weake and contemptible members of a distressed and persecuted Church, is their strength, such a strength as is able to kill the enemy and the avenger, to rout and destroy all the Churches adversaries. Hence it is that the Psalmist for the obtaining of a full and compleat victory against Church adversaries, advised the Saints to make use as of a two edged sword in their hand, so also of the high praises of God in their mouth, *Psalm* 149. 5, 6, 7, 8, 9. *Let the Saints be joyfull in glory, let them sing aloud upon their beds, let the high praises of God be in their mouth, and a two edged Sword in their hand, to execute vengeance upon the Heathen, and punishments upon the people, to bind their Kings with chaines, and their Nobles with fetters of iron, to execute upon them the judgement written, &c.* Of this strength of prayse we have a notable example in the successe of *Jehosaphat* against the children of *Moab* and *Ammon*, 2 *Chron.* 20, 21, 22. He appointed Singers unto the Lord, and that should praise the beauty of holinesse, as they went out before the Army, and to say, *Praise the Lord, for his mercy endureth for ever.* And when they began to sing, and to praise, the Lord set ambushments against the children of *Ammon*, *Moab*, and *Mount Seir*, which were come against *Judah*, and they were smitten. It was not then you see without good reason, that *Luther* called the prayers and praises of Christians, their Artillery, and Gunnes. If you desire growth in grace, increase of the Spirit, such a perfection and fulnesse of grace as is attainable here in this life, the Apostle *Paul* prescribeth as means of obtaining it, the exercise of Psalmes, and giving of thankes, *Ephes.* 5. 18, 19, 20. *Be filled with the Spirit, speaking to your selves in Psalmes, and Hymnes, and spirituall Songs, singing and making melody in your heart to the Lord, giving of thankes always, &c.* From which words the pious and learned *Bayn* collects, that the exercise of Psalmes, and thanksgiving procure increase of

Gods gracious Spirit. Trumpeters delight to sound, and Musitians to play there, where they may have their musick resounded back unto them by an eccho: so doth God delight to bestow mercies where they are answered with an eccho of thankes. The Sunne beames in their passage through the aire, have but a weake heat and light; but when once from some solid body they are reflected upwards, they then gain a great increase, or intension of both: so though Gods mercies and our successes, and deliverances be at first but few and small, if they be reflected back unto God in songs of thanksgiving, how wonderfully will they be inlarged? The earth sends up those vapours to fill the clouds, which shee received from them, and hereby shee gaines a constant supply of seasonable dewes, and rain: so our returnes of thankes unto God for mercies received from him, will draw down on us plentifull and refreshing showres of blessings, *Ezek.* 34. 26. But similitudes onely illustrate, and therefore I shall further confirm the point from Gods promises, and the Saints confident expectation of mercies upon performance of this duty of thanksgiving.

First, from Gods promises of mercies upon our thanksgiving, *Matth.* 25. 29. unto every one that hath, it shall be given, and he shall have abundance. Unto every one that hath, that is, unto every one that useth, and improveth, as diligently, so thankfully unto Gods glory, those Talents of mercy, and gifts of grace, which he hath received from God, shall be given a greater increase, and inlargement of those Talents, and gifts. *Philip.* 4. 6, 7. If thanksgiving bee joyned unto prayer, and supplication, then the peace of God which passeth all understanding, shall keep your hearts and mindes through Christ Jesus. *Psalm* 67. 5, 6. Let the people praise thee, O God, let all the people praise thee: then shall the earth yeeld her increase, and God even our own God shall blesse us. *Prov.* 3. 9, 10. Honour the Lord with thy substance, and with the

Vide D. Twisse Vind. grat. lib. 3. digress. 1.

the first fruits of all thine increase; so shall thy Barnes be filled with plenty, and thy presses shall burst out with new wine. Now to honour God with our substance, is to praise him with our substance, 1 *Sam.* 2. 30. Them that honour me I will honour. If we honour God *ad extra*, he will honour us both *ad intra* and *ad extra*. If we glorifie and blesse him declaratively; if we acknowledge him to be glorious, and blessed, he will glorifie and blesse us operatively, he will make us glorious and blessed. What shall be done to the man, said the King *Ahasuerus* to *Haman*, whom the King delighteth to honour? *Hest.* 6 6. we may apply the interrogation to our purpose, What shall be done to the Man, to the Town, to the County, to the Kingdome, which God the King of heaven and earth delighteth to honour? how honourable, glorious, and happy shall such a Person, such a Town, such a County, such a Kingdome be? For Gods honouring of us is not like the empty titles of honour amongst men, it carrieth reality with it, and comprehends all sorts and kindes of blessings. Because therefore God delighteth to honour the thankfull, he will even study to heap mercies and successes upon them. Reall and sincere praises then for our many deliverances in the by-past bloody warre, would long ere this have established and made this Kingdome a praise in the earth, so that now no new tempest had hung over our heads, there had been an end, not onely of our troubles, but also of our feares and jealousies. This annuall commemoration of your deliverance, if there be vigour and life in it, and if it doe not degenerate into matter of form onely, will render you honourable with Gods people, not onely of the present, but also of succeeding Ages; nay, it will make God himselfe to be a wall of fire round about your Town, and the glory in the midst of her.

Secondly, that thanksgiving obtaineth mercies at Gods hand, is plain from the Saints confident expectation of

of mercies upon their thanksgiving. And of this we have an instance in the Church, *Psal.* 124. where first she relateth, amplifieth, and magnifieth Gods goodnesse in her miraculous deliverance in the seven first verses; she blesseth God for it verse 6. and having finished her thankesgiving, she growes in the last verse unto a boldnesse of hope for future help, *Our help is in the name of the Lord.* From *Hos.* 2. 15. we may gather, that if we sing at the valley of *Achor*, in the borders of the land of *Canaan*, if we be joyfull and thankfull for the beginnings of mercy, the initials of deliverance and reformation, then the valley of *Achor* will be a door of hope, a pawn of, and in-let to future and greater mercies unto a full deliverance, unto a through and perfect reformation. Every mercy that wee sing unto God for, that we are joyfull and thankfull for, we may call as *Rachel* did her first borne, *Joseph. Genes.* 30. 24. that is, *Adding*, and she said, The Lord shall adde to me another sonne. The thankfull man may call his mercies *Josephs*, pledges of constant additionall mercies. And thus have we seen how that mercies are the undoubted sequell, and consequent of thanksgiving, the ground of which is plainy hinted by *Chrysostome* in his 26. Homily on *Genesis*. The reason (saith he) why God would have us be thankfull is, that the gain which acreweth therby, may redound to us, ἡ μείζονος ἑαυτῆς συμμαχίας ἀξίους κατασκευάζειν, and that we may make our selves worthy of greater assistance or help. Thankfulnesse makes us worthy of mercies, though not with a worthinesse of merit, that deserveth them, yet with a worthinesse of condecency, or fitnesse that prepareth the heart and affections, and maketh them suitable unto mercies. Which acception of worthithinesse is very frequent in Scripture, *Luke* 3. 8. *Luke* 7. 4. *Luke* 20. 35. *Luke* 21. 36. *Ephes.* 4. 1. *Philip* 1. 27. *Coloss.* 1. 10. 1 *Thess.* 2. 12. 2 *Thess.* 1. 5. 11. 3 *John* 6. *Rev.* 3. 4 & 16. 6. He that is truly thankfull for past, and received mercies unfainedly, and sincerely, desireth

ſireth and endeavoureth to render unto God the honour, praiſe, and glory of them (which was the end God aimed at in beſtowing them, and therefore he is though not meritoriouſly, yet acceptably qualified, and fitted for the receit of future mercies) he is to uſe the expreſſion of the Apoſtle, *Coloſſ.* 1. 12. Made meet to be a partaker of the inheritance of the Saints in light.

I am now come at length unto the laſt proofe of the excellency of thankfulneſſe, and thankſgiving. A compariſon of it with other graces and duties: and this compariſon ſhall be firſt in generall with all other graces and duties: ſecondly, in ſpeciall with the prayer of petition.

Firſt, in generall with all other graces and duties. In every thing give thankes, for this is the will of God in Chriſt Jeſus, 1 *Theſſ.* 5. 18. where the will of God may, perhaps, be taken by way of excellency, for that which is a principall, and chiefe point of the revealed will of God touching mans duty. Thankeſgiving (ſaith * *Chryſoſtome*) hath no good that is equall, or a peere unto it, as there is no evill worſe then blaſphemy.

* οὐδὲν εὐχαριστίας ἴσον ἀγαθὸν, ὥσπερ βλασφημίας χεῖρον οὐδὲν *Homil.* 1. *ad pop. Antioch.*

Indeed it excells all graces and duties in its end, many in its duration.

1. All of them in its end, Gods glory and honour, though not abſolutely, yet in the manner of its reference thereunto; which is more full, expreſſe, and immediate, then in any other graces, or duties. All other graces and duties aim at this end remotely, but thankeſgiving immediatly; they all looke towards it virtually and implicitly, but praiſe and thankeſgiving formally and expreſly. To celebrate and ſet forth the honour and glory of God, is the ſtudy and buſineſſe of the thankfull man, as his maine, ſo his ſole and proper work.

2. It excells many of them in duration. Many graces and duties, as Faith, Hope, Almes, &c. many Ordinances, as preaching of the Word, Sacraments, Diſcipline, &c. have place onely in this life, as being required becauſe of the

the Churches ſtate of imperfection here upon earth: and therefore there is neither need nor uſe of them in heaven in the Church triumphant, where they ſhall all be ſwallowed up in a preſent, perfect, and full fruition, 1 *Cor.* 13. 8. Whether there bee propheſies, they ſhall faile; whether they be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away; but the grace of thankfulneſſe ſhall never expire. The duty of thankeſgiving is heaven worke, and worſhip. *Rev.* 19, 1. and therefore ſhall laſt to all eternity, for ever and ever, even when we have obtained ſalvation to the utmoſt, our perpetuall taſk ſhall be to ſing, Salvation to our God, which ſitteth upon the Throne, and unto the Lamb.

I proceed ſecondly, unto a compariſon of thankfulneſſe, and thankſgiving with a prayer of Petition. The prayer of thankſgiving is more Needfull, more Comfortable, more Honourable then the prayer of petition.

Firſt, more Needfull, and that,

Firſt, *Neceſſitate Præcepti*, wee are more deeply obliged unto the prayer of thankſgiving, then unto the prayer of petition. For, firſt, lay the matter or object of both duties together in the ſcales, and ſee whether, or no, our bleſſings and deliverances, the matter of thankſgiving, doe not weigh downe to the ground our wants, and miſeries, the matter of our petitions. The compariſon is eaſily to be juſtified in temporall benefits, but as for ſpirituall ones, there is no compariſon to be made betwixt them, and the greateſt wants, and ſuffrings that are imaginable. For they are not to be compared with the ſmalleſt skantling of grace, or the leaſt ſpark, or beame of that glory which ſhall be revealed in us. *Rom.* 8. 18.

And, ſecondly, all our wants, and miſeries are not only deſerved, but alſo ſupererrogated for by our ſinnes: whereas our mercies are all unmerited. And doth there not lie upon us a greater obligation to bee thankfull for undeſerved mercies, then to ſue for removall of deſerved evils.

Secondly, Thanksgiving is more necessary then petition *necessitate medii*, The prayer of petition is necessary to sanctifie afflictions, but the prayer of thanksgiving is by farre more necessary to sanctifie blessings. For according unto the degree of dangers is proportioned the degree of the necessity of remedies, and prosperity is a more dangerous, a shrewder, and more shaking temptation then adversity. The Sun by the fervency of its beames made the Traveller, (as it is in the Fable.) throw away his cloake, whereas a great Wind, and terrible Storme made him wrap it faster about him. We are therefore in greater danger of being swolne, and puft up with mercies, victories, and deliverances, then of being imbittered with wants, losses, and crosses; and therefore, there is more need of prayses to sanctifie those, then of petitions to season, sweeten, and, as it were, allay the bitternesse of these.

Secondly, The prayer of thanksgiving is more Comfortable, then the prayer of petition; because it is a stronger argument of our being in a present estate of grace, and of our title unto a future estate of glory.

1 Tis a stronger argument of our being in a present estate of grace; because a surer evidence of our sincerity, and spirituall ingenuity.

First, of our sincerity, Flesh, and bloud, nature, base selfe-love may put us on a kind of mercinary petitions, which may be consistent with the very depth of hypocrisie, for in them our supposed, and desired good takes the upper hand of Gods glory, Now thanksgiving is a selfe-denying grace, that gives Gods glory the supremacy in all our thoughts, desires, aymes, and proposals, and therefore proceeds from the greatest height, and perfection of of grace, that is attainable in this life.

'Tis, secondly, a surer Evidence of our spirituall Ingenuity, even slaves will beg when the whip is shaken over them, servile dispositions may by extremities be dragg'd unto

unto petitions, whereas thanksgiving is a free-will offering; not wrung from us by our wants, or necessities: we are drawne unto it onely by the coards of a man, by the bonds of love. *Hos* 12. 4. and therefore it argues a spirit of adoption, a sonne-like temper, and holy freedome, and bravery of spirit.

Secondly, The prayer of thanksgiving is a stronger proofe of our title unto a future estate of glory, then the prayer of petition: for 'tis a principall worke; and worship of heaven, and can wee have a better argument to assure us, that we shall goe to heaven when we leave the earth, then our love, and performance of the worke, and worship of heaven upon earth? A thankfull soule is a kinde of heaven upon earth, it holds consort with the musick of heaven, and therefore can never bee excluded from heaven.

Lastly, thanksgiving is more honorable then petition, and that for these following reasons.

1. It out-strips it in reference to its end, Gods glory, unto which it lookes more, and contributes more then petition.

It lookes more to Gods glory then petition, because it lookes onely unto Gods glory; whereas in petition respect may be had unto our own good. This Argument is used by * Dr *Ames* in his Marrow of Divinity. Giving of thanks; is more noble and perfect in it selfe, then petition, because in petition often our own good is eyed and regarded, but in giving of thankes onely Gods honour. The Lord Jesus said, it is more blessed to give then to recieve. Now a subordinate end of petition is to receive some good from God, but the sole end of thankes is to give glory unto God.

Secondly, as it aimes more at, so it contributes more unto Gods glory then petition: for it confesseth and magnifieth Gods mercy in actuall blessings and deliverances; whereas

* *Nobilior in se & perfectior est gratiarum actio, quam petitio: quia in petitione sæpe bonum nostrum spectatur, sed in gratiarum actione Dei honor tantum.* Lib. 2. c. 9. Thes. 93.

whereas in petition there is onely an acknowledgment of Gods ableneſſe and willingneſſe to helpe and deliver. And it makes more to the praiſe of ones goodneſſe to acknowledge that he hath given, then that hee can or will give.

Secondly, the precedency of praiſe may be concluded, becauſe it is of greater uſe in heaven then petition. Some have affirmed, that praiſe ſhall bee our whole and onely imployment in heaven; but others of equall note for piety and learning, think there is no danger in affirming, that the Saints in heaven, and the bleſſed Angels doe pray, though not for particular perſons, yet for the generall ſtate and condition of the Church militant; as alſo that the ſaints departed pray for their own reſurrection, publick acquittal in the day of judgment, and perfect conſummation of their happines in their bodies as well as ſoules. But we need not meddle with this diſpute; for though it bee not the whole and onely, yet it is the chiefe work and buſines of all the hoſt of heaven, the manhood of Chriſt, the glorious Angels, and the ſpirits of juſt men made perfect, *Rev.* 4. 8. *Rev.* 7. 12. They have little uſe of the prayer of petition, in comparison of the prayer of praiſe and thankſgiving: the matter of which is as wide as heaven, as infinite as God himſelfe, as laſting as eternity. Hence is it that by *Bernard in dedication Eccleſia, Serm.* 2. this world is called the houſe of prayer, he meanes the prayer of petition, and heaven the houſe of praiſe. What is heaven but a* circle of the beatifical viſion and love of God, of praiſes and ſongs unto God. As *Auſtin* ſpeakes, our Circle of imployment there will be, *videbimus & videbimus, videbimus & amabimus, amabimus & laudabimus, laudabimus & cantabimus, &c.* There we ſhall alwayes delight to ſee, and ſeeing to love, and loving to praiſe, and praiſing to ſing, and ſinging to praiſe, and ſo backe again.

Field of the Church. Dr. *Edw. Reynolds* on Pſal. 110. pag. 433.

* Mr. *Herle.*

Thirdly, the end excells that of which it is an end. Now

Now as *Docter *Ames* well observeth. Giving of thanks is a secondary end of every religious petition for he that craveth any thing at Gods hands as he ought to doe, doth not only therefore crave it, that hee may receive it, much lesse that he may consume it upon his lusts, but that being received it may be referred, or returned back unto the glory of God. For this hee quotes 2 *Cor.* 1. 11. You also helping together by prayer for us that for the gift bestowed upon us by the meanes of many persons, thanks may be given by many in our behalfe, unto which wee may add 1 *Chron.* 16. 35. *Psal.* 106. 47. and say yee, Save us ô God of our salvation, and gather us together, and deliver us from the Heathen, that we may give thanks to thy holy name, and glory in thy praise. *Psal.* 9. 13. 14 Have mercy upon me, ô Lord, consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death, that I may shew forth all thy praise in the gates of the Daughter of *Sion*. As also *Psal.* 142. 6, 7. Attend unto my cry &c. Deliver mee from my persecuters &c. bring my soule out of prison that I may praise thy name.

** Gratiarum actio est secundarius finis omnis petitionis religiosæ, qui enim recte aliquid petit à Deo, non idcirco tantum petit ut accipiat, nedum ut in voluptates insumat* Jac. 4. 3. *sed ut acceptum referatur denuò ad gloriam dei qui dedit.* *Medul. Theol. l. 2. c 9. Thess. 91.*

4. Thankesgiving transcends Petition, because we are naturally more unable for, and averse from it, then petition: for in our natures there is a disability unto, and an aversation from, as all good things, so especially the best things, the most spirituall and refined duties.

1. We are naturally more unable for thankesgiving, because more unmindfull and insensile of benefits and comforts, then of wants, necessities, and crosses: those are written in sand, nay in dust, these in marble, nay in metall, in brasse. Who almost, but is more affected in a way of griefe with the aking of the head, nay finger, then in a way of joy with the health of the whole body? * Look as Flies skip over those parts which are smooth,

** Insitum hoc à natura humano ingenio ad tristia acriter flectere oculos, præterire quæ læta, ut muscæ & ejusmodi insecta lævibus politisque locis non diù insident scabris adhæreseunt, sic querula ista mens, meliorem sortem peviter transvolat, asperam non dimittit, tractat, inspicit, plerumque anget: atque ut amantes in domina sua nunquam non inveniunt, cur eximia ea ante omnes: sic dolentes in suo luctu.* Lipsius de Constantia.

ſound, and healthy, and onely ſtick upon thoſe which are itchy, ſcabbed, or any other wayes unſound, diſeaſed, and diſaffected: ſo our mindes, and affections, which naturally are querulous, and diſcontented, lightly paſſe over mercies, and joyfull occurrences, but for diſaſters, and all ſad events, they take a ſerious and through view of them, they ſtay & even dwel upon them, and receive from them a deep and laſting impreſſion, and ſo accordingly moſt tragically amplifie them, as if they were peerleſſe. That deliverance which hath occaſioned our meeting at this preſent, was ſo allyed unto a miracle, and withall ſo great, and I may ſay, generall concernment, as that God might juſtly expect from all wel-willers unto the publick, a raviſhment of joy, ſuch a doxology which *Hierome*, if I forget not, relates of the Primitive Church, that was like a clap of Thunder, and roaring of of the Sea: ſuch an extaſie of thankes as the Pſalmiſt reports of the Jewes, *Pſalm* 126. who were like men that dreame, their mouthes being filled with laughter, and their tongues with ſinging. But now our carnall tempers doe ſo unfit and indiſpoſe us for this moſt ſpiritual duty, as that paſſed loſſes of a farre inferior alloy, and preſent feares and jealouſies doe not onely allay, but even drown the voyce of our joy an thankſgiving. *

* Mr *Marſhal* in his Sermon preached to the Houſe of Commons, *Septemb.* 7. 1641. at their publick thankeſgiving for the peace concluded between England and Scotland, hath in his Preface a remarkable paſſage touching this argument: In a day of humiliation, ſaith he, even wicked men have affections ſtirring in them conſciouſnes of evil, guiltineſſe of mind, ſenſe of wrath, aſtoniſhing and oppreſſing feares ariſing from the apprehenſion of neere and unavoydable dangers, are naturall meanes to make even *Pharaohs*, *Ahabs*, and *Ninevites* mourn, and humble themſelves before God. But in a keeping a ſpirituall reioycing unto God, little or no help is to be expected from the fleſh: and that is one reaſon why commonly dayes of thankeſgiving are tranſlated with much leſſe affection, life, and ſavour, then dayes of Humiliation.

Secondly, We are more averſe from the prayer of thankeſgiving then from the prayer of petition, as will eaſily appeare by compariſon of our petitions with our thankes

thankes and praiſes, in regard of both Quantity and Quality, Number and Duration, alſo Weight, or Zeale. If wants and afflictions lie heavy on us, wee are clamorous, and important ſuiters, like the Widow, *Luke* 18. we will have no nay, like *Iacob*, we even wraſtle with God, and will not let him goe untill he bleſſe and deliver us, *Geneſ.* 32.26. Well, God heares us, and grants all, nay more then we deſire, and we preſently grow unregardfull to returne God his praiſe and honour; ſo our turnes be once ſerved, we take little or no care whether God be glorified, *Pſal.*78.34,35,36,37. It is with moſt of us as with mariners, who will pray and howle in a ſtorme, but when a calm ſucceeds, when they are gotten into a ſafe harbour, or landed on the ſhore, they ſeeme as if they had forgotten all their paſt danger, their devotion preſently cooles, and they ſeldome render unto God ſo much as the forme, and out-ſide of thankfulneſſe. *Pharaoh* deſires *Moſes* and *Aaron* to intreat the Lord to take away ſeverall plagues from him, *Exod.* 8.8. *Exod.*9.28. *Exod.* 10.16. but he never invites them to joyn with him in praiſes for deliverance from theſe plagues.

Bernard contra peſſimum vitium ingratitudinis.

All the ten Lepers were loud and earneſt in their cryes for remedy, *Luke* 17.13. but when they were healed, there was but one of them returned to give glory unto God, *Luke* 17.13,15,16,17,18.

* *Themiſtocles* compared himſelfe unto a Plaine tree, for as Travellers in a ſtorm would run to a Plain-tree for ſhelter, but when once the heavens were cleared, leave the tree, and rend its boughes: ſo the *Athenians*, ſaid hee, in time of warre or danger runne to me, as to a common Father, but in times of peace, and ſecurity, they reward me with nothing but accuſations and baniſhment. Juſt ſo we deale with God, when the ſtormes of his indignation beat upon us, wee runne unto him with open mouthes, and even beſiege him with our petitions, like thoſe, *Hoſ.* 5.15. In our afflictions we ſeek him early, like

* *Cauſinus Hierogl.*

them

them *Psa.* 75.34. When he slayes us then we seek him, and return, and enquire early after God, and remember that God is our Rock, and the high God our redeemer; but when the tempest of wrath is blown over, we are so farre from compassing him about with songs of deliverance, as that some of us teare his name even in pieces with horrid oathes and blasphemies: the best of us grieve his Spirit, and provoke the eyes of his glory by renewing and multiplying our abominations. Others, who pretend most unto thankfulnesse, give unto him as great affronts almost as are imaginable; for they contemn all his Ordinances, vilifie his most sacred Scriptures, call in question, nay deny the most pretious and fundamentall of Divine truths, bespatter the faithfullest of his Ministers and servants. For a finall proofe of this particular, I shall desire you of this place to reflect upon your selves, to compare your selves with your selves, to balance the earnestnesse and violence of the petitions that you put up to God in your straight and close siege, especially in that dreadfull storming of your towne, *May* 8. and 9, *Anno Dom.* 1645. with the coldnesse and dulnesse of the thankes that you have rendred upon, and since your deliverance. When the thunder of Ordnance, the warlike sound of Drummes and Trumpets, the clattering of Armour and Armes, the bloody threats of your adversaries, the hideous groans and cries of wounded and dying men, the dolefull lamentations of your wives and children, the groves of pikes that stood ready to charge you, the showres of lead that fell round about you, the terror of a devouring fire on all hands of you, and before you, and behind you, presented nothing but horror, death and ruine, to your distracted and amazed sences, I beleeve then there were few hearts amongst you so Atheisticall, as not to powre out seemingly zealous petitions for succour and deliverance. But when the storme was over, the siege raised, and you freed from sense and fear of your fore-past danger, I dare appeale to all your

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bosomes, whether the prayses, and thanks of the best among you, did not fall very short of the petitions, that you powred out in your extremity, whether they were not fewer, colder, duller, more liveles, and heartles.

And thus have I done with the Confirmation of the point, upon which, if any thinke I have stood over-long, because tis undenyable, cleare and evident, I shall desire them to consider, that in Practicall points; Reasons have the nature, and force of Motives, and are used, not so much to prove a thing unto the Judgment, as to presse it upon the heart and conscience.

The Uses shall bee either of Information, or Exhortation.

First, Information, and that touching 1. the subject. 2. the opposite of praise, and thanksgiving.

First, Touching the subject of praise, and thanksgiving, and it shall be that of the Psalmist *Psal.* 33. 1. Prayse is comely for the upright. Which words are to be taken exclusively, Prayse is only comely for the upright. And the reason of it is held out in the point wee have now handled. Thankfulnesse is an excellent grace, praise, and thanksgiving an excellent duty, and therefore it only becomes the Saints that are in the earth, unto whom the Epithite of excellent is appropriated. *Psal.* 16. 3. It hath a suitablenesse unto them, and therefore beseemes them best. *Tacitus* speaking of certaine words of *Tiberius*, saith they were *præclara verba, sed non pro Tiberio*, very excellent words, but not suteing with *Tiberius*. The like may we say of words of thanksgiving uttered by ungodly men. They are very good, and excellent in themselves, but very much unbefitting them. For as *Theophylact* upon *Luke* the 4. *Non est pulchra Lans in ore peccatoris*. Praise is not seemly or comely in the mouth of a sinner. *Prov.* 17. 7. Excellent speech, or the lip of excellency, saith *Solomon*, becommeth not a foole, that is, a sinner. It is like a beauty in a woman without discretion,

a Jewell of gold in a Swines snout. *Prov.* 11. 22. And the reason of it is that which *Tacitus* gave of his dislike of other words of *Tiberius*. *Nec enim adhuc formam orationis assumserat*; his other words, and actions are not of the same stamp, but of a farre different straine. His other words are vaine, idle, unsavoury words of blasphemy against God, words of calumny against his brethren. As **James* sayth. Out of the same mouth proceedeth blessing, and cursing; the incongruence of which wee have vers. 11. Doth a fountaine send forth at the same place, sweete water, and bitter. And then for his actions they are also as unsuteable unto the language of praise; for they sound forth Gods dispraise, and dishonour in a louder accent then his lipps his praise. *Lingua benedicit, sed vita maledicit. Canticum novum & vetus homo male concordant*, sayth *Augustin* on *Psal.* 149. A new song sounds very ill-favouredly, looseth much of its grace, and relisheth from the old mans mouth, *Cantet canticum novum qui nova est creatura, qui novam præstat obedientiam*, let him sing a new song that is a new creature that performes new obedience, that leades a new life.

*Iam. 3. 10.

The second use of Information concernes the opposite, or contrary of thanksgiving, Unthankfulnesse. *Contrariorum contrarius est consequentia*, of contraries there bee contrary inferences: hence from the excellency of thanksgiving, we may conclude the baseness, vilenesse, and unworthynesse of unthankfulnesse. And in discovery hereof Wee shall runne, so farre, as wee can, a methode parallell unto that wee have used in the proofe of the excellency of thanksgiving. Wee shall prooue it to bee a base, vile, and unworthy vice from its Subject, Comprehensiveness, causes, from the opposition which it bears unto all sorts of kindes of goodnes, unto vertue, pleasure and profit.

First, the subjects in which reigning and unmortified unthankfulnes is seated, are Devils, damned Spirits, wicked and unregenerate men. For all other creatures yeeld

unto,

unto God such praise as their low natures are capable of, *Psalme* 19. 1. The Heavens declare the glory of God. The beasts of the field shall honour me, saith God, *Isai.* 43.20. the Dragons and the Owles, &c. Unthankfulnes then doth wonderfully debase us; it unmans us, throwes us who are by nature but a little lower then the Angels, beneath the very beasts that perish: it rankes us with Devils, damned Spirits, and graceless men.

Secondly, you may conclude the baseness of unthankfulnes from the Comprehensiveness thereof. It is the Epitome of all vices. *Omnia dixeris si ingratum dixeris.* It is a comprehensive and originall sin which lies at the root of all other sins, and therefore * *Aquinas* affirmeth, that there is a kind of materiall ingratitude in every sinne wee commit. In all our sins there is a spice of unthankfulnes. Gods mercies are over all his workes, *Psalme* 145.9. they reach over the whole world, and unthankfulnes, as if it studied to keep in some sort a proportionable pace unto Gods goodnes, overspreads the lesser world, our whole natures. The unthankful mans understanding is ignorance, his memory forgetfulness, his will and affections disregardfull of Gods blessings, his tongue silent in the recounting of them, his whole man backward in making requitall for them: nay, of so diffusive and spreading a nature is it, as that it runs out into our very ornaments and excrements, our apparell and haire. Neither stoppes it here, but is extended further, even unto all blessings whatsoever, that are without us; for it makes them all instrumentall of Gods dishonour, it doth as it were muster them up to doe God disservice, and even fight against him and his.

Aberuncity.

* *In quolibet peccato est materialis ingratitudo ad Deum, in quantum scilicet facit homo aliquid quod potest ad ingratitudinem pertinere. Formaliter autem ingratitudo est quando actualiter beneficium contemnetur.* 2 2æ. q. 107. art. 2.

Thirdly, the vilenesse of unthankfulnes may be inferred from the baseness of its causes, the reigne and mortification of sinne in generall, and in particular;

1. Hardnes of Heart.
2. Ignorance.
3. Unbelief.

4. Want of the love of God.
5. Pride.
6. Envie.
7. Covetousnesse.

First then the reign and unmortification of sinne in generall, is a cause of unthankfulnesse, and that because it makes us faile in the observation, and in the valuation of blessings.

First, in the observation of them; for it carries the soule downward, and will not suffer it so much as to look upward unto God the Author of every mercy, and therefore the unmortified sinner hath not many of his mercies, so much as a glimpse of the light of Gods countenance: your sinnes, lusts and corruptions, if they be not mortified, will hinder from a right apprehension of the mercy which we this day celebrate, they will fix your thoughts upon the deliverance it selfe, and will eclipse that hand which wrought it, they will be as a mist to cloud those beames of providence which met therein.

Secondly, unmortified lusts disable for a due estimation of mercies.

First, because they sever from God, from the sight, and enjoyment of him, without whom what is the raising of your siege, the deliverance of your Towne, but a cypher: if God be not chiefly prized in mercies, our valuation of them is grosse and unspirituall.

Secondly, unmortified lusts unsweeten imbitter the greatest mercies, they put a thorn and a curse into them. As unto a palate prepossessed with bitternes, the daintiest viands taste bitter: so a soule that is filled with the ground of bitternesse, and vexation of sin, meets with nothing but vanity and vexation of spirit in the sweetest blessings. As a green wound smarts though touched with the softest lawn: so an ulcerous and sinfull soule is grieved, and discontented at, and therefore unthankfull for the most

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tender mercies. Unmortified sinners never knew the right use of mercies, victories, and deliverances, never felt that solid comfort which they yeeld when sanctified by the Word and prayer, when one meetes with God in them. For they are unto them as snares, which work for the worst unto them, which occasion in them nothing but pride, security, presumption, and hardnesse of heart; and therefore it is impossible, that whilst they remaine in that estate, they should value them as they ought: and consequently be thankfull for them.

The influence that the reigne and unmortification of sinne hath upon unthankfulnesse, will the better appeare, if we consider the severall denominations thereof. It is an estate of death in sin, an estate of bondage and slavery unto sin.

First, an estate of death in sinne, *Ephes.* 2. 1. and to use the words of the Psalmist, *Psalm* 115. 17. The dead praise not the Lord; their praises are as all other workes that goe before repentance, or conversion, *Heb* 6. 1. *A dead worke*, that hath only the picture and form of thankfulnesse. Powre the hottest & strongest waters into a dead man, make the greatest fires about him, cloath him with the costliest robes, anoynt him with the most pretious oyntments, he feels it not, thanks you not. Just so it fares with one dead in sins and trespasses, notwithstanding the extream warmth of Gods blessings within him, without him, above him, beneath him, on every hand of him, though he be cloathed with, and made up of them, though he feed, nay tread on them, yet he is not truly sensible of them, and cannot by them (untill God enliven his soule) be possibly quickned unto any due, and acceptable performance of the duty of thanksgiving in the least degree and measure. Without spirituall life then, you see you doe but fill up a roome, you can beare no part in the inward and spirituall part of the duty of the day; and in regard of that which you outwardly contribute unto the works,

why

why, you are but as dull and liveleſſe images, which cannot move naturally of themſelves; all your motion herein is but compulſary, from outward reſpects, not flowing from any true inward inclination.

Secondly, the reigne and unmortification of ſinne, is an eſtate of ſlavery and bondage unto ſinne. *Rom.* 6. 16. and therefore inconſiſtent with thankfulneſſe, which is of ſo excellent a nature, as that it never lodged in any, but free, brave, and ingenuous boſomes. As for baſe, low, and ſervile ſpirits, they are unacquainted with, and uncapable of it. No man can ſerve two Maſters, *Matth.* 6. 24. Now thankſgiving is an immediate and ſpeciall ſervice of God; and therefore unperformable by the ſervants of ſinne, and Satan. Conſider the excellency and difficulty of the duty, and then tell me whether or no we can poſſibly performe it without enlarged hearts, hearts freed from the commands of ſinne, and Satan? What can a priſoner doe that is laden with Irons and fetters? Alas then, what can an impriſoned and feaſered ſoule doe in this moſt great and difficult work of a Chriſtian. And thus have you ſeen how the reigne and unmortification of ſinne, cauſeth unthankfulneſſe. Now there cannot be a baſer, and vile eſtate or condition, then that of the reigne of ſin, for it is a deprivation of the beſt of bleſſings ſpirituall, and a ſubjection unto the worſt of tyrants, a ſlavery and bondage unto the worſt of maſters, ſin and Satan. Unthankfulneſſe then proceeding therefrom, cannot but be moſt vile, baſe, and unworthy.

In the next place, let us ſpecifie thoſe particular ſinnes which cauſe unthankfulneſs. The firſt I ſhall mention, ſhall be hardnes of heart. An hard and ſtony heart (whilſt ſuch) cannot poſſibly be ſofined or melted into a gratefull diſpoſition by the greateſt ſun-ſhine of Gods moſt tender mercies. Raine upon snow will ſildome ſtay upon a ſtone, at leaſt it will not ſink into a ſtone: even ſo Gods mercies cannot faſten on the obſervation, ſettle in the memory

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of an hard and stony soule; they slide away from it, as water from a stone. However, they can make no more impression on its affections, then a soule on wax, whilest hard they cannot soak or sink into its joy, love and admiration. Hardnes of heart begets unthankfulnes, and an hard heart is of a very base temper, it is an untractable, unteachable, unsensible, unflexable heart, and therefore so is an unthankfull heart too.

Secondly, Ignorance is a cause of unthankfulnes; ignorance of our selves, of God, of his blessings. He that is ignorant of his own weaknes, and unworthines; that knows not how unable he is either to procure, or deserve mercies, he that is ignorant of Gods providence, that knows not what strooke it hath in the managery of these inferiour things, can reach no further, then the Pharisees thanksgiving, *Luke* 18.11,12,14. which indeed was nothing, but a boasting, and cracking of mercies. He that is not studied in the excellency, and sweetnes of blessings will quickly undervalue them, and therefore be unthankfull for them. Darknes and dimnes in the eys of our mind in discerning blessings, will be followed with a dumbnes of the tongue, and a deadnes of the heart, and affections in praising God for them, *Deutr.* 32.6. Doe yee thus requite the Lord, O foolish people and unwise? Is it folly, and unwisedome that makes a people to requite the Lord unthankfully. Now ignorance wonderfully debaseth the minde of man. *Proverb.* 19. *vers.* 2. that the soule bee without knowledge is not good; it renders a man brutish. *Psalm.* 92.6. *A brutish man knoweth not, neither doth a foole understand this.* Psalm. 32.9. *Be not as the horse, or as the mule which have no understanding.* To have no understanding is to be as a horse and the mule.

Thirdly, Unbelief is a cause of unthankfulnes; for it stayes and rests upon a mans self and the creature, and so stops all honour and glory from going to God and Christ. Now unbelief is of all sins the most dangerous, because it

is.

is the edge and sting of all other sinnes, that which shaeldes the guilt of all sinnes upon the conscience. All sinnes are damnable in their nature and desert; but unbeleif makes them to condemn actually in regard of the event, *Joh.* 3. 18. 36.

Dr. Edward Reynolds treat. pag. 496.

Fourthly, Want of the love of God is a cause of unthankfulnes. For how can he that doth not love God above all be more desirous and studious of Gods glory then his own good? and can there be a greater sin of omission then not to love the supream and infinite good?

Fifthly, Pride is a cause of unthankfulnes, *Hos.* 13. v. 6. *Their heart was exalted, therefore have they forgot me:* and to be forgetfull is to be unthankfull. 2 Chron. 36. 27. But *Hezekiah* rendered not again, according to the benefit done to him, for his heart was lifted up. This dependance of unthankfulnesse upon pride, may be evinced from these two reasons.

1 The proud man underrates Gods mercies, as not answerable, or but answerable unto his own deservings. Hence also is it, that he looks upon his afflictions, as undeserved, and therefore, as injuries, and consequently upon deliverance from them not as mercies, but onely as a kinde of restitution and satisfaction: so that we may apply unto him that which * *Craterus* informed *Alexander* with against *Philotas*. *Alexander* had pardoned *Philotas*, and *Craterus* bears him in hand that *Philotas* will not bee so thankfull for his pardon, as angry at his accusation. *Quædam beneficia odimus, meruisse mortem confiteri pudet: superest ut malet videri injuriam accepisse, quàm vitam.*

* Quintus Curtius.

Secondly, A proud man will rob God of his honour and arrogate it unto himself. The proud scholler will ascribe his learning unto his industry, the proud souldier his victory unto his sword, and prowes, the proud worldling his riches unto his labour, and policy; he will sacrifice unto his nets, burn incense unto his drags, as if by them his portion were made fat, and his meat plenteous, *Hab.* 1. 16.

1.16. he will say in his heart, my power and the might of mine hand hath gotten me this wealth. *Deutr.* 8.17. now pride is reckoned up *Prov.* 6.16,17. amongst the principall objects of Gods hatred, and abomination, *Psal.* 101. 5. Him that hath an high look and a proud heart will I not suffer, or I cannot suffer, (as *Ainsworth*, and others reade it) the word suffer is but supplied by the translation, as being to be understood, in the original tis only. Him that hath an high look, and a proud heart I will not, or I cannot * Gods abrupt breaking off his speech denoteth the very hight of his indignation against an high look, and a proud heart. 1 *Pet.* 5. *v.* 5. God resisteth the proud. Pride puts God upon a defensive war it being an invasion of, and an assault upon his Throne, and usurpation of his crown, and the incommunicable prerogative thereof.

* Dr. *Donne.*

Another cause of unthankfulnesse is envy, then which there can hardly be a greater violation of the charity we owe to our neighbour: it is a fretfull, sullen, dogged, and snarling vice, rottennesse unto the bones saith *Solomon*, *Prov.* 14. 30 And this base and unworthy sin doth alwayes produce ingratitude. The envious man undervalueth all that he hath, because he supposeth it to be short of what others have. He that hath an evill eye, and repyning heart, because God is good to others slights Gods goodnes to himself, and repays it with nothing, but discontent, and murmuring; which are extreamly contrary unto that joy contentation, and complacency in blessings which are essentiall unto thanksgiving.

Non potest autem quisquam invidere & gratias agere quia invidere querentis & mœsti est gratias agere gaudentis. Senec. de Benef. lib. 3. c. 3. *Omnibus his vehementius & importunius malum est invidia quæ nos inquietat, dum comparat. Hoc mihi præstitit, sed illi plus, sed illi maturius.* Id. de Benef. lib. 2. c. 27, 28.

The last cause of unthankfulnes wch I wil make mention of respects these outward things, and it is covetousnes, or greedines of our desires after them; which is in *Pauls* censure Idolatry, *Colos.* 3. 5. and in the account of all ingenuous men the most sordid of vices. It ariseth from supposals,

pitals, and hopes of more good, and to finde in the enjoyment of them. When we have conceived our most boundlesse desires, like *Ixion*, We doe but embrace a cloud, instead of our desired *Juno*; grasp a shadow instead of that solid comfort, and content which we promised unto our selves: and this deceiving of our expectations makes us loath those things which before we so eagerly desired and pursued. Sen. ep. 119. at least it abates much of our valuation of them, and consequently of our thankfulnes for them. Besides this mistakeness of our desires makes us in a sullen neglect, and discontent overlook and underprize the many blessings which we have for the want of one which we crave and long after.

* *Non patitur avaritia quemquam esse gratum, nunquam enim improbæ spei quod datur satis est. Eo majora cupimus quo majora venerunt: multoque cupiditas est avaris in magnarum opum congestu cupiditas. Ut flamma ex infirmo ardore, ubi est, quo ex majore incendio furiscit. Quæ rabies non patitur quemquam in tot millibus bonorum conquiescere quæ quondam ejus fuit impudens votum. Nemo agit de tribunis gratias, sed quæritur quod non est ad Prætorem usque pervenire: nec hoc grata est si desit consulatus; ne hic quidem satiat si non est. Ultra id cupiditas porrigit & felicitatem suam non intelligit: quia non inter verum refertur, sed quod deest.* Sen. de Benef. lib. 1. c. 17, 18. *Præter hanc causam alia quoque illos quos avaritia incitat non minus ardentes tenent. Prima omnium ac potissima quod veram semper cupiditatem cæcam esse, imo quid habeat aut sit quæ petamus inspicimus. Non id quod est, sed quod optatum est. Quisquis enim dementia est avidus est. Sequitur autem ut nihi quod avarum, quod cupidum facit, autem quoque, quo nos sit in pretio.* Id. de Benef. lib. 7. c. 3. *Cupidus memoria est futuri præcipuus,* Id. ibid.

Lastly, I shall shew the baseness of unthankfulness from the opposition which it bears unto all sorts, or kindes of goodnes, unto Vertue, Pleasure, and Profit.

First, from the opposition it bears unto an honest, or vertuous good. This we have implyed in the interrogation of *Moses*, *Deut.* 32. 6. concerning the ingratitude of Israel. Doe yee thus requite the Lord? for it amounteth unto a sharp reprehension, and may be thus expressed. Are yee not ashamed thus to requite the Lord? Nay it may denote a deep admiration at the greatnes of their sin. Doe yee thus requite the Lord, that is, Is it possible that you should be so base and vile to make so bad, and unworthy a return

return unto God for his favours? But in the remainder of the verse, we have their unthankfulnes aggravated from the folly and injustice of it. First from the folly of it; doe yee thus requite the Lord, O foolish people and unwise? are yee so foolish and unwise, thus to requite him upon whose meer will and pleasure depends all your good and happines? Secondly, from the injustice of it: doe yee thus requite the Lord? is not he thy Father, that hath bought thee, hath he not made thee, and established thee? The sweet name, and relation of a Father made good by the mercies of Creation, Preservation and redemption, challenge and deserve a better requitall. The wonderfull obliquitie and deformity of this sin, is set forth very Rhetorically in the Prophet *Isaiah cap. 1. vers. 2. 3. 4.* Where, first, God declareth wherein the unthankfulnes of *Judah* and *Jerusalem* did stand. First, they were peccant in requital of mercies. I have nourished and brought up children, and they rebelled against mee, *vers. 2.* Secondly, they failed in the observation of mercies, *vers. 3.* The Ox knoweth his owner and the Asse his masters crib, but Israel doth not know, my people doth not consider. In the 4 *verse*, wee have Gods censure of them for their unthankfulnesse. He censured them to be a sinfull Nation, a People laden with iniquity, a seed of evill doers, children that are corrupters, to have forsaken the Lord, to have provoked the holy One of Israel unto anger, to have gone away backward. In the third verse, you have a comparative censure of them for this their unthankfulnes: It renders them worse then the Ox or Ass. And lastly, which is the greatest amplification that can be of its heynousnes; he brings in God speaking after the manner of men, as if he were affected with wonder and griefe at their ingratitude. First, with wonder and amazement. Please O heavens and give eare O earth, *verse 2.* God stands as if he were amazed that they should dare to commit so high and heynous a crime; and for it he arraigns them, not before men in angels, but

 (to

(to * note the horrour of the vice) before the senselesse creatures, the heaven and the earth, that all the corners, and creatures of the world may both know and detest it. Lastly, *vers.* 4. he makes as if God were grieved and troubled at it, it draws a sigh from him; ah, sinfull nation, &c.

To discover the heynousnesse of this sin, we will take a view of its both Formal and Causal Obliquity, that which is found in it self, and that which it causeth in other sins.

First, if we consider it formally in it self, the obliquity of it is very great: for it is a transgression against Religion, Justice, Charity and Fidelity.

First, against Religion. To give thanks and praises, is to honour and glorifie God, *Psal.* 50.23. and therefore by the rule of contraries, unthankfulnes dishonours God. Hence *Paul* couples the not-glorifying of God with unthankfulnesse. They glorified him not as God, neither were thankfull: and indeed it goes about to rob God of the glory of almost all his attributes, especially of that darling attribute of his mercy: in the dispensation and manifestation of which he especially delighteth. *Mic.* 6.18. whose effects are over all the works of his other attributes, which are equally infinite and glorious in himselfe.

Religion can hardly be violated by any thing more then by Idolatry, Heresie, Apostacy, and all these are found in unthankfulnesse unto God.

First, Idolatry for the unthankfull attribute mercies unto either themselves or their fellow creatures, and this in scripture language is a sacrificing unto their net, a burning of incense unto their drag. *Hab.* 1.16.

Secondly, Heresie, and one of the grossest of Heresies *Pelagianismus*. Whereupon, *Prosper* intituled his Poems against the *Pelagians*, *Contra Ingratos*, against the unthankfull, thereby intimating, not onely that the *Pelagians* were unthankfull, but also that unthankfull persons were all in some respect *Pelagians* because in *Pelagians* they magnified nature, selfe, their own deserts, and holines

and

and de based Gods free grace and goodnes.

Thirdly, Apostacy, God in *Isaiah cap.1.v.2,3.* accuseth *Judah* of ingratitude, and vers. 4. he censureth them for it, to be revolters and back-sliders; They have forsaken the Lord, they have gone away backward. God chargeth the Jews, *Ier.* 2. 5. that they were gone farre from him, and he proves the charge from their unthankfulnesse, verse 6. because they did not thankfully recognize his deliverance of them out of Ægypt, neither said they, where is the Lord that brought us up out of the land of Ægypt.

Secondly, It is a transgression against justice, for it is a refusall to make payment of that which we ow unto God as a debt; it is a withholding of that rent and tribute, which is due unto him for his mercies. This injustice of unthankfulnesse is against a principle and law of nature, deeply engraven in the hearts of all men. The very *Philistines* praysed their Dagon for the deliverance of *Sampson* into their hands, *Iudg.* 16 23, 24. In *Ionah* cap. 1. 16. you have heathenish mariners offering a sacrifice unto the Lord, for causing a tempest to cease. And as for unthankfulnes towards men, it hath been declined by the worst of men. Even Publicans and Sinners, saith our Saviour; love and doe good to those who love and doe good to them, *Luke* 6. 32. 33. *Xenophon* relates, that it was a crime actionable, and severely punishable amongst the *Persians*. And *Seneca** intimateth as much concerning the *Macedonians*. Indeed he himselfe thought it not fit that it should be impleaded, and fined with any set mulct: but it was not out of any favourable opinion that hee had thereof, neither saith he, absolve we the same; but whereas the judgement of a thing uncertain is difficult, we have only condemned it with hatred, and left it among those things, which we refer to the justice and judgement of the gods. The same author hath a very remarkable story of the severity of *Philip* of *Macedon* upon a Souldier, that most ungratefully had begged the lands of one who had saved his life, and

Keckerm. de Monarchia Persarum.

* Senec de Benef. l. 3. c. 6.

* *Neque absolvimus illud, sed cum difficilis esset incerta rei æstimatio, tantum odio damnavimus, & inter ea reliquimus, quæ ad vindices devolvimus.* Senec. de Benef. 3. c. 6.

very hospitably had entertained and relieved him, when he was shipwracke and cast away at Sea; he was so displeased with him, that he commanded *Pausanias* to brand him in the forehead, to witnesse that he was an ungratefull guest. The injustice of our unthankfulnes is, you see, more then Heathenish, nay tis more then brutish, *Isai.* 43. 20. The beasts of the field shall honour me, the Dragons and the Owles, because I give waters in the wildernesse, and rivers in the desert. The Storkes doe nourish and carry their Dammes by whom they are bred, and fed. God hath nourished us, and brought us up as children, and yet we have rebelled against him. *Isai.* 1. 2. The Oxe knoweth his owner, and the Asse his masters Crib, but we (like Israel) doe not know, doe not consider, verse 3. Famous is the story of *Androdus* whom the Lyon saved for pulling the stub out of his foot. God hath pulled the sting of sin out of our soules, and what coldnesse or remissnesse of love of, and zeale for him, and his love, have wee answered it with? When *Sabinus* by the command of *Tiberius* was put to death, his Dog expressed a very grateful respect unto him, hee lay downe by his dead body, brought to his mouth the bread that was given him; and when he was cast into *Tyber*, the violence of the waves deterred him not from doing his last office unto his Master; for he leap'd after him, to keep him up that he might not sinke to the bottome. This poore beast hazarded his life for his master, which may very well put us unto the blush, who are very loath to venture any thing for the glory, cause, and Church of God, and Christ. Not onely death, but the least threats and frownes of great men, the reproaches of the vilest, and most contemptible of men, startle us from not onely the performance, but also profession of those respects which Gods benefits challenge at our hands.

Idem de beatf. lib. 4. c. 37.

Thirdly, it is a transgression against Charity, a violation of that love we owe unto God. Faith of the love of man,

on, and desire, * For by that we give our selves unto the person or thing which is beloved; and the unthankfull man detaineth himselfe from God and Christ, and yeelds himselfe up unto his lusts and corruptions. Secondly, it is a violation of the love of Complacency, or delight; because it hinders that joy and delight in the gifts of God, and in God the giver, which they and he deserve. Lastly, it is a violation of the love of Benevolence, which is defined by Dr * *Ames* out of the Schoolmen, to be an affection whereby we yeeld or resigne up our whole selves unto God, whereby we will and endeavour that all things be given or carried unto him, which appertain unto his glory.

Lastly, it is a transgression against Fidelity, a breach of the covenant that hath been sealed between God and us in our Baptisme, and the Supper of the Lord. For that is a Covenant, as I have shewed already, as of mercy on Gods part, so of gratitude on our part. Our unthankfulnes then is in Gods account a double sinne, not onely a deviation from his Law, but also an infringement of our own voluntary covenant and engagement, and therfore accompanied with falshood, and a kind of perjury unto heaven.

And this of the formall obliquity of unthankfulnesse, which receives much aggravation from the persons in whom it is their quality, the causes which they have for, and the meanes which they have of thankfulnes. The unthankfulnes of men is of a deeper guilt then that of Devils, because men are unthankfull for the patience and long-suffering of God, for the blood of Jesus Christ, mercies never vouchsafed to Devil. The * unthankfulnes of Gods people is of a greater demerit then that of aliens. In that charge of ingratitude upon Israel, *Hos.* 2. 8. Shee did not know that I gave her corne, and wine, and oyle, and multiplied her gold, and silver, &c. Interpreters observe, that the word *She* is emphaticall, and serveth much to aggravate the sinne, that *She*, unto whom God had com-

* *Amor non nisi donum amantis in amatum.* Guliel. Paris de legibus, cap. 19.

* *Amor benevolentiæ est affectus quo nos totos Deo tradimus, & volumus, atque conamur ut omnia ipsi deferantur quæ pertinent ad ejus gloriã.* Apoc. 4. 10, 11. 1 Cor. 10. 31. Medul. theol. li. 2. c. 7. Thes. 13.

* *Dico ego vobis, quoniam pro meo sapere, nihil ita displicet Deo, præsertim in filiis gratiæ, in hominibus conversionis quemadmodum ingratitudo.* Bern. de misericordiis, Serm. 2.

committed his Oracles, given his lawes, sent his Prophets, should bereave him of the honour of his benefices, was an offence by farre more heynous, then if it had been done by the Heathen, who had only the light of Nature, and the Book of the Creatures for their instruction.

A word next of the causall obliquity of unthankfulnesse, that which it causeth in other sinnes, and that both as a physicall or working, and as a morall or meritorious cause.

First, it hath a Physicall influence in the increase of sin: for it disposeth and prepareth the minde of man, for even the most unnaturall sinnes; a soule prophaned and polluted therewith, will not scruple at the height of mischiefs. The despising of the riches of Gods goodnesse, and forbearance, and long-suffering, is in the fifth verse followed * with hardnes and an impenitent heart. In all times (saith *Seneca*) there will bee Murderers, Tyrants, Theeves, Adulterers, Robbers, Sacrilegious persons, and Traytors, and the least of all these is the ungratefull man. Hee speakes of ingratitude towards man, but then he puts in an exception, *Nisi quod omnia ista ab ingrato animo sunt, sine quo vix ullum magnum facinus accrevit*, except it be that all these come from ingratitude, without which scarce any evill enterprise hath been plotted, or performed. Though he thought ingratitude to be absolutely inferiour unto those horrible vices, yet he thought again, that in this respect, so farre forth as it was their cause and seminary, it was superior unto them all.

Rom. 2. 4.

* *Erunt homicidæ, tyranni, fures, adulteri, raptores, sacrilegi, proditores. infra ista omnia ingratus est, nisi quod omnia ista ab ingrato animo sunt, sine quo vix ullum magnum facinus accrevit.* Sen. de Benef. lib. 2. c. 10.

The ground of this influence of unthankfulnes upon other sinnes, is its nature. For a main part of it, is an undervaluation of mercies, which are of all others the most kindly, and powerfull, both motives unto duty, and diswasives from sin.

Is it any wonder that they should run into all excesse of sinne, who trample under their feet the most pretious mercies of God, who despise the riches of his goodnes, forbearance,

bearance, and longsuffering, not knowing that the goodnes of God leadeth them to repentance, as for past sins, so to caution and resolution against future sins.

Secondly, unthankfulnes hath a morall and meritorious influence upon the increase of sinne by aggravating, and ripening other sinnes.

First, it aggravates other sins, and makes them more sinfull then otherwise they would be. What more frequent with the holy Ghost in the aggravation of any sinne, then to insist upon this consideration, that it is accompanied with unthankfulnes? *Deut.* 32. 5, 6, 7, &c. 2 *Sam.* 12. 8, 9. *Mich.* 6. 3, 4, 5. A greater measure of unthankfulnes makes the estate of an Apostate more dangerous and desperate then of a simple alien, or unbeleever. And what but it, will make it at the day of judgement more tollerable for *Tyre* and *Sydon*: for the land of *Sodom*, then for *Corazin*, *Bethsaida*, *Capernaum*, Cities honoured with the presence, preaching, and miracles of Christ. Their lives were in all probability as bad, if not worse then these, and therefore why should their account, and punishment bee lighter, but because the mercies they enjoyed were much lesse, and so answerably their unthankfulnesse. Matth. 11.

Secondly, because it aggravates other sinnes, hightens their guilt and demerit, therefore it ripens them, and makes them arive more speedily unto a fulnesse, then otherwise they would. It makes them like Summer fruits, which are the first ripe fruits, *Amos* 8. 1, 2. The sinnes of Israel and Judah were sooner ripe then those of the Amorites, and the reason was, because the blessings of Israel were more pretious, *Psalm* 147. 19, 20. and therefore their unthankfulnes more heinous. Why doth judgement begin first at the House, the Church of God, 1 *Pet.* 4. 17. but because their sins are more aggravated from, and ripened by unthankfulnes, then the sinnes of others, as being under, and against greater mercies then are granted unto the

rest of mankinde.

Secondly, unthankfulnes carrieth opposition unto the second sort, or kind of goodnes, Pleasure or delight. Spirituall joy, you have heard, is a cause of thankesgiving, and by the same reason the sorrow or sadnesse of the world, 2 *Cor.* 7. 10. is a cause of unthankfulnes, nay joy is an ingredient or part of thankesgiving, *Psalm.* 33. 1. and therefore want of joy belongs formally unto unthankfulnes. Ignorant persons are alwayes unthankfull; for ignorance, as I have shewed at large, is a cause of unthankfulnes. Now ignorance is in Scripture compared unto darknes, which usually figureth a sad and uncomfortable state or condition. The unthankfull person walkes in darknesse, and hath no light, that is, no solid joy, peace, or comfort, *Isa.* 50. 10. Well he may have sensuall, or carnall joy, begotten by the naturall effects of outward blessings; but that alas, is but a false and deceitfull joy, full of vanity and emptinesse; and because joyned with a guilty and trembling conscience, full also of vexation of spirit. * well it may like a little counterfeit complexion, alter the look, and smooth the face outwardly, but it can never throughly fill, or truly cheere up the soule inwardly.

* Gataker.

Finally, unthankfulnesse beares opposition unto a profitable good, as being a very dangerous evill, and the danger of it will appeare from the terrible threatnings against, and dreadfull punishments of unthankfulnesse which are recorded in Scripture, *Jer.* 13. 16. Give glory to the Lord your God, before he cause darknes, and before your feet stumble upon the mountains, and while ye look for light, he turne it into the shadow of death. *Capernaum* by mercies exalted unto heaven, was by unthankfulnes brought downe to hell, *Mat.* 11. 23. Because the Gentiles glorified not God, neither were thankfull, God gave them up to vile affections, unnaturall lusts, and a reprobate minde, *Rom.* 1. 21, &c. Were they for their ingratitude given over to such horrible uncleannesse, O then to what hard-

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nesse of heart, and seardnes or cauterizednes of conscience shalwe be left unto for ours? Were the sonnes of Nature thus punished for being unthankful but for the light of nature, what severity then may we expect, who pretending our selves to be the sonnes of grace, are unthankfull for the glorious light of the Gospel? Part of the Argument which *Paul* useth to prove, that in the last dayes perilous times shall come, is because men shall be unthankful, 2 *Tim.* 3. 1, 2. Unthankfulnes makes the times perilous. Now the ground or reason of this rigour towards ingratitude is, because God will some way or other be glorified by us, for his glory is the supream end of all that we are, and have, and therefore if we do not glorifie him actively by our thankes and praises, we shall glorifie him passively by our sufferings, we shall contribute to his glory, if not with our songs here on earth, with howling, wieping and gnashing of teeth in hell.

But I shall make a more full and particular proofe of the perill of unthankfulnes from the threatnings and punishments of all the severall parts thereof. Secondly, by instancing in such punishments as relate unto mercies, to wit, removall of, or a curse upon mercies already enjoyed, and thirdly, a with-holding of such as are desired and expected.

First from the threatnings against, and punishments of all the severall parts, or degrees of unthankfulnes. First, the not observing of mercies, *Psal.* 28. 5. *Isai* 5. 12, 13. Secondly, the ascribing them unto our selves, or receiving and countenancing others ascribing them unto him. *Herod* was smitten by the Angel of the Lord, and eaten of worms, because he gave not God the glory of the eloquence for which the people magnified, and so devided him, *Act.* 12. 23. Thirdly, the forgetfulnes of mercies, or of God their donor. *Judges* 3. 7. *Psalm* 106. 12, 13. *Jer.* 2. 32. *Hos.* 2. 13. All forgetfulnes of benefits is so horrid a sin, as that in the bosome of God he-

comes as a Lion, as a Leopard, as a Beare that is bereaved of her Whelps. God our merciſull Father becomes a wrathfull and revengefull Judge, our Creator and preſerver falls to rending of the caule of our hearts, to devouring and tearing of us. Fourthly, the under-valuation of mercies, 1 *Sam.* 2. 30. They that deſpiſe me ſhall be lightly eſteemed: and whoſoever deſpiſeth the gifts of God, deſpiſeth the love and good will of God the giver. *Rom.* 2. 4, 5. He that deſpiſeth the riches of Gods goodnes, forbearance, and long-ſuffering, treaſureth up unto himſelfe wrath againſt the day of wrath. *Pſalme* 106. 24, 26, 27. Becauſe Iſrael deſpiſed the pleaſant land of Canaan, therefore God lifted up his hand againſt them to overthrow them in the wilderneſſe, &c. Laſtly, a non-requitall, or an ill requitall of benefits. Firſt, a non-requitall, 2 *Chron.* 32. 25. *Hezekiah* rendred not again according to the benefit done unto him: for his heart was lifted up, therefore there was wrath upon him, and upon Judah and Jeruſalem. If publicke perſons doe not make retribution unto God for his mercies, it drawes downe from heaven not only perſonall, but alſo nationall plagues. The Fig-tree that beareth not fruit, doth but cumber the ground, and therefore is to be cut downe, *Luke* 13. 7. The ſlothfull and unprofitable ſervant that did hide his talent in the earth, that did not improve and imploy his gifts and mercies for the praiſe of God, was to bee caſt out into utter darknes, where ſhall bee weeping and gnaſhing of teeth, *Matth.* 25. 30. Secondly, an ill requitall of bleſſings, *Prov.* 17. 13. Whoſo rewardeth evill for good, evill ſhall not depart from his houſe. Whoſoever rewardeth evill for good to man, much more to God. In the words we have a double extent of the puniſhment of rendring evill for good. One in regard of time how long it ſhall laſt: it ſhall not onely light or ſeaze upon him, and his Family, but it ſhall never depart from his houſe. Another extent of the puniſhment is, in regard of the ob-

jects,

ject, how farre it shall reach; not to his own person onely, but to his whole House and Family. Evill shall not depart from his House. The earth which drinketh in the rain that cometh oft upon it, the heart that is plentifully watered from heaven with raine, as of Ordinances, so of mercies, and bringeth not forth hearbs meet for them by whom it is dressed, bringeth not forth fruits of well-doing, fruits worthy of repentance, but beareth thornes, and bryers, is fruitfull in nothing, but lusts and corruptions, such an heart is rejected, and is nigh unto cursing, whose end is to bee burned, *Hebr.* 6. 7, 8. *Ezra* 9. 13, 14.

Secondly, the danger of unthankfulnes may be proved by instancing in such punishments thereof, as relate unto mercies, to wit, first, a Removal of, or secondly a curse upon mercies already enjoyed, and thirdly, a with-holding of such as are desired, or expected.

First, God punisheth unthankfulnes by removall of mercies already enjoyed. In *Exod.* 14. 21. we read of a strong East wind that dryed up the red Sea in a night. Unto which I conceive *Bernard* did allude, when he said; *Ingratitudo est ventus urens, & siccans sibi fontem pietatis, rorem misericordiæ, fluenta gratiæ*: Ingratitude is a winde that burnes and dryes up the fountaine of piety, dew of mercies, and streames of grace. The Rivers if they did not disburden themselves into the Sea, the chiefe mother of all waters, would soon grow dry; and so should we be quickly empty of all mercies and comforts, if wee doe not empty our soules in the praises of Gods goodnes, whence as from an infinite Ocean, all our mercies, and comforts flow. The slothfull servant had his Talent taken from him, because out of an unthankfull neglect, he buried it, and did not use and improve it for the glory of God, and good of his Church. *Matth.* 25. 24, *&c.* From him that hath not shall be taken away even that which he hath, *verse* 29. that is, Gods gifts shall bee taken away from

Serm. 51. super Cant.

from him, that doth not thankfully and diligently imploy them. *Hos.* 4.7. As they were increased, so they sinned against me: therefore will I change their glory into shame. Where we have the unthankfulnes of the Priests of *Israel*, and Gods punishment thereof.

Rivet, Downham upon the place.

First, their unthankfulnes, as they were increased, to wit, in the outward blessings of this life, honours, riches, so they sinned against me: that is, by so much the more they sinned against me, the more I multiplied my blessings upon them, the more they multiplied their sins against me.

Secondly, Gods punishment of this their unthankfulnes, *Therefore will I change their glory into shame*, that is, I will take away those blessings, wherein they glory, or, I will take away that glory wherein they rejoiced, and thereby expose them to shame and reproach. But the fullest and plainest place that we have for this is, *Hos.* 2.8,9. Where Israel is by God accused of unthankfulnesse, and for it threatned with deprivation of those mercies for which she was unthankfull.

Zanchy, Pareus, Rivet, Downham, Burrows in loc.

First, she is charged with unthankfulnes, as failing in three parts of thankfulgiving, Observation, Confession, Retribution, first she did not observe Gods mercies at least as his gifts, she did not know that I gave her Corn and Wine, and Oyle, and multiplied her Silver and Gold, v.8. Secondly, she was so farre from confessing God to be the author of them, as that she ascribed them unto her Idols, as the bellowers of them. My lovers give me my Bread, and my Water, my Wool, and my Flax, my Oyl and my Drink, v.5. Secondly, unto her self as the deserver of them v.12. those are my rewards that my lovers, mine Idols have given me for my worship and service of them.

Lastly, she was so short of requital, as that she abused Gods mercies against him, unto the extream dishonour of him: she misimployed them about the worship of an abominable Idol, multiplyed her silver and gold, which they prepared for *Baal*, that is, either to sacrifice unto him,

him, or to make him eff, or to deck and adorn him with. In the nineth verse God threatneth *Israel* to bereave her of those mercies, for which shee was thus unthankfull. Therefore will I return and take away my Corn in the time thereof, and my Wine in the season thereof, and will recover my Wool and my Flax given to cover her nakednesse. In which words, this severe handling of them for their unthankfulnesse is amplified and justified. First, amplified by, first a comparison of it, with Gods former dispensations unto them. Secondly, from the unexpectednesse thereof. First, by a comparison of it with Gods former dispensations unto them, which is insinuated in the word translated: *I will return*, to wit, into a way of judgement, I will take a new course with her. First, I deale with her in a way of severity, and then upon her seeming and flattering repentance or humiliation, I betook my self to a way of mercy: but her unthankfulnesse will drive me into a way of judgement again: therefore I will return. Unthankfulnesse alters the manner of Gods dealing with his people: puts him out of his sweet and loving wayes of mercy into the severe, sharp, & sower ways of judgement, & punishment. Secondly, from the unexpectednes of it. I will take away my Corn in the time thereof, my Wine in the season thereof; that is, my Corn in the time of harvest, my Wine in the time of Vintage, as if he should have said, I will take away their mercies (for Corn and Wine by a Synechdoche stand for all other mercies) when in regard of naturall, and second causes they make full, and certain account of enjoying them most. Unthankfulnes will strip us of mercies, when we are confident of having them. It will take away our Corn at the harvest, our Wine at the vintage; it will sink a ship in the harbour, it will cast us into straights in the fulnesse of our sufficiency. *Job* 20. 22. It will raise War when we think our peace firme, and unshakeable: it will snatch victory out of our hands which we deem as overthrow impossible. *Psal.* 37. 16. it will

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shipwrack a Church or State; when it even toucheth the shore of peace and safety: it will drive us back into the wilderneſſe, when we are in sight of *Canaan*.

Of this severity of God towards *Israel* we have next a justification taken from the injustice of her unthankfulneſſe, and that is signified

First, by the pronoune, My. My Corn, my Wine, my Wool, my, Flax. From this we may infer. That God had an absolute supream and soveraign property in their mercies, which by their unthankfulnes they defrauded him of, and devided between themselves and their Idols. This also may be gathered from the two first Verbs of the text rendered in our translation, I will return, and take away. For the former of them by an usuall Hebraisme, as *Tremelius*, and after him *Rivet* conjecture, hath the nature, and force of the Adverb again, so that both Verbs may be expreſſed in one. I will resume, or receive, take again into mine hands my Corn, and Wine, &c. As if he should have said, I will claim or challenge as mine own those mercies which you have denyed to have received of me, which you have abused against mee. When God takes away mercies from the unthankfull, it is but a reall claiming, a chalenging or resuming of his own right. But most clearly may the injustice of unthankfulneſſe be concluded from the word here rendred, Recover, which signifieth with strong hand to pluck away from one that which he injustly possesseth. When God takes away mercies from the unthankfull, he doth but recover them as out of the hands of usurpers.

For first, unthankfulneſſe is a kinde of spirituall theft, because that wherein it principally consisteth, attribution of blessings unto either our selves or others, is a most injust invasion or intrusion upon, and usurpation of that which is solely Gods right. However then the unthankful may have a just title unto the creatures, and blessings they enjoy, and so be true and lawfull owners of them: they are yet usurpers

pers of, and intruders upon the guifts, honour, and glory of man.

Secondly, unthankfulnes makes a forfeiture of mercies, as being a denyall of that fealty and homage, and withholding of that rent which Gods expects from them. Justly then may God deal with the unthankfull, as Land-lords in the like case with their tenants, make an entry upon their mercies and quite dispose of them.

Thirdly, however we cannot say absolutely, that the unthankfull are usurpers of, and intruders upon the creatures, and mercies which they enjoy as having no right unto them: Yet we may say it comparatively, in comparison of that higher title, which the thankfull have in Christ Jesus: they have not such a sanctified renewed and comfortable estate in them as they. And this onely was meant in those expressions of the *Waldenses*, *Wickliffe* and *John Husse*, which the Papists of old charged with heresie. And thus also the learned *Rivet* qualifieth and allayeth a seeming rigid expression of *Peter Mowlin* in his *Anatomy* of *Arminianisme*, which *Corvinus* accuseth as treasonable and destructive of propriety; and thus also might the Papists interpret, if they had but common and ordinary candor; What *Gerson*, *Conradus* and some of the *Sorbonists* have written concerning that which they call *Dominium gratificum*. But now if we translate this Verb as *Hierom* and others doe, *I will free and set at liberty my Wooll and my Flax, &c.* so it hath reference to prisoners and bondslaves; and from it we may gather, that there is in unthankfulnesse a kinde of injustice, and cruelty towards the good creatures and mercies of God: by it they are imprisoned, and manacled in a kinde of bondage, to be delivered from which they doe, as it were groan and cry.

By what hath been said in opening of this place of scripture, you have at large seen how justly God may take away mercies from the unthankfull. Why, it is but a receiving, a resuming, a challenging and claiming of his own, are-

very of his right, a making of an entry upon [illegible] which is by ingratitude forfeited, a deliverance of the imprisoned, and abused mercies of God into a kinde of freedome. That is applyable unto ingratitude, which is by some reported of *Pyrrhus* and *Hanibal*, that they knew how to conquer, but had no skill to keep, use, and improve their conquests. Unthankfulnes will dash the most hopefull beginnings of deliverance and reformation: it will throw away in an instant that which a people have a long time most valiantly fought for with men, and most zealously wrestled for in prayer unto God. The deliverance which we this day celebrate, cost you many bitter tears, many fervent prayers, much pretious blood, for it you have hazarded all that under the Sunne was deare unto you. But now your unthankfulnesse wil be a grave unto all those mercies and comforts, which you reape by vertue of this deliverance: it will make your last state worse then your first; it will make your preservation to be but a reservation of you to a more calamitous condition, then that which you feared in the time of your greatest danger and extremity; it will reduce you to such an estate as the *Saguntine* Embassadours said they were in after the recovery of their Town, *Ad hoc retracti ex distantibus locis in sedem antiquam videbamur, ut iterum periremus, & alterum excidium patriæ videremus*. Wee seemed to bee brought home from the places of our exile, for no other purpose, but to be ruin'd a second time, and to behold another funerall and desolation of our Town and Country.

T. Livius.

Secondly, unthankfulnesse brings a curse, poyson, and pollution upon all our mercies, it rots and putrifieth them, makes them like the waters of a Pond, or standing Poole, which having no intercourse with the Sea, nor supply from springs, as it is by the heat of the Sunne exhausting it out by Vapours either extraordinarily diminished or altogether dryed up; so howsoever it is corrupted and grows stinking and unsavory. God will not loose the honour

Carpenter Geogr. lib. 2. p. 162.

nour of his benefits that he bestoweth upon us, but will some way or other be glorified by them.

If we doe not glorifie his mercy, whilest he bestoweth them as blessings, he will glorifie his justice by altering their nature, and turning them into curses, *Mal.* 2. 2. If yee will not lay it to heart, to give glory to my name, saith the Lord of Hostes, I will even send a curse upon you, and will curse your blessings; yea, I have cursed them already because you doe not lay it to heart. Mercies received with thanksgiving are sanctified, 1 *Tim.* 4. 45. therefore by the rule of contraries, mercies received with unthankfull hearts are unsanctified, and accursed unto us; and what that is, you may gather from that I have delivered concerning the sanctification of mercies.

First, Then mercies are a curse unto us, when they are disabled from yeelding forth their naturall effects; when the Land doth not yeeld her increase, neither the Trees of the Land their fruit, *Levit.* 26. 20, 26. when the Floore, and the Wine-presse cannot feed us. *Hos.* 9. 2. *Hag.* 1. 10. When as *Iob* speaks, we be in straits, in the fulnesse of our sufficiency, *Iob* 20. 22. When we Sow much and bring in little, when we eate and have not enough, when we drink but are not filled with drink, cloath us but are not warme, earn wages to put it into a bagg with holes. *Hagg.* 1. *vers.* 6.

Secondly, Mercies that are unsanctified and accursed unto us proceed but from a common and ordinary ground, the generall providence of God which maketh the Sunne to rise on the evill and the good, and sendeth raine on the just and unjust, *Matt.* 5. 45. They come but from the patience and forbearance of God, like the Dyet, Lodgings, and other accommodations which are indulged unto a condemned prisoner untill execution, nay sometimes they are given in wrath, as Quayles and a King were to Israel, *Numb.* 11. *v.* 33. *Hos.* 13. *v.* 11. to fatten against the day of slaughter, and render the more inexcusable.

Thirdly, mercies are unsanctified, and accursed unto us, when they reach but naturall effects, when they advance us not as much as one step or degree towards heaven, towards union and communion with the God of heaven, when they make no spirituall discoveries of him, nor provoke unto any obedience unto him, when they promote not our sanctification, and spirituall consolation: but rather work effects quite contrary, increase of sin, and vexation of Spirit. *Tully* tells us out of *Pliny*, that in a certain Countrey drought stirreth up dirt, and rain dust. Not to dispute the truth of the relation, give me leave to apply it to my purpose. Unthankfulnesse hath made the mercies of God to bring forth in us effects as unsuteable to their nature, as moisture to drought, and dust to raine. It hath made the Gospel the savour of death unto death: it makes mercies to have such an influence upon us, as the shining of the Sunne on clay, and on a dunghill, it begets hardnes of heart; and raiseth up the noysome steem, and exhalations of stinking lusts, it makes our table to become a snare before us, and that which should have been for our wellfare, to become a trap, *Psalme 69. 22.* It corrupts our riches, and makes them as thorns to pierce us thorough with many sorrowes, it poysoneth our honours and dignities, and makes them swell and break us with pride and ambition, it sowreth and imbittereth all our pleasures, and makes them as uncomfortable and as undelightsome, as the musicke of a Trumpet at an Assize unto a condemned prisoner.

Thirdly, unthankfulnes with-holds mercies desired, and expected. *Gratiarum cessat decursus, ubi recursus non fuerit.* The course of Gods favours cease, where there is not a return of them by our gratitude. [a] Nothing (saith *Seneca*) so much dissolveth and breaketh off mens friendship, as this vice of ingratitude: and why may we not apply to it that which is affirmed, *Isai. 59. 2,* Of all iniquities and sinnes whatsoever; that they separate between God.

[a] *Nihil aque concordiam humani generis dissociat, ac dissipabit, quam hoc vitium.*

God and us, and hide his face from us, that hee will not heare. Unthankfulnes interrupts, though not Gods love of intention, which is unchangeable, yet his love of execution, as also his love of complacency, or delight, it is a barre, or obstacle unto the effects and flowings of Gods bounty; it doth as it were close Gods eyes, shut his hands against our wants, and stop his eares against our cries and prayers. And indeed with what face can an unthankfull wretch begge new favours of God, who hath neglected, forgotten, slighted, and most miserably perverted and abused old ones? Unto [b] *Bernard* it seemes a peece of clemency to deny the requests of the ungratefull, lest they should be so much the more heavily and rigorously censured, and judged for unthankfulnes by how much the more they shall be proved to be unthankfull for the accumulation of benefits. To withdraw mercy in this respect will be a kind of mercy, it will be a favour to with-hold favours, which will aggravate unthankfulnesse, and increase condemnation. We [c] will not lend or trust our mony unto Bankrupts, nor leave a pledge in their hands who have denied others of what they have deposited with them. And may not God then in equity detaine desired mercies from the unthankfull who have defrauded and robd him of the honour of all former mercies? [d] The husband-man will not sow his corn in the sands, nor in barren or unfruitfull ground: and will God, thinke you, [e] cast, or throw away his mercies upon unthankfull hearts, from

[b] *Et fortè hoc etiam clementia esse videtur ingratis negare quod postulant: ne contingat nobis ut tanto gravius de ingratitudine judicemur quanto magis accumulatis beneficiis ingrati probabimur extitisse. Ergo misericordiæ res est, in hac parte subtrahere misericordiam.* Bernard. contra pessimum vitium ingratitudinis. 495. D.

[c] *Huic ingrato qui beneficiorum fraudator est, & in hanc partem procubuit animo, non magis dabit beneficium, quam decoctori pecuniam credit aut depositum committit ei qui iam pluribus abnegavit.* Sen. de Benef. lib. 4. c. 26.

[d] *Semina in solum effetum & sterilia non spargimus.* Id. ibid. l. 1. c. 1. *Agricola quidem semina arenis non committit.* Lib. 4. c. 9.

[e] *Nunquam non perit quod datur ingrato.* 148. *Omnino enim sola nos à profectu conversationis impedit ingratitudo nostra dum quodammodo amissum reputamus datur quod ingratum accepit, cavet sibi de cætero ne tanto plura amittenes quanto plura confert ingrato.* Ibid. 496.

whom

whom he never had so much as the least crop or harvest of thankes? Ingennous men will be ashamed to take up new wares and commodities of Tradesmen, before they have cleared their bookes, and paid all former scores: and gracious hearts blush to petition God for new favours, without premising thankfulnesse for the old, and promising thankfulnes for the new.

First, without premising thankfulnesse for the old. *Jacobs* petition for deliverance from his brother *Esaw*, *Gen.* 32. 11. is usher'd in with a commemoration of Gos former bounty, verses 9, 10. *David* in Psalm 40. first makes mention of his thankfulnesse, verse 10. and then falls to praying from the eleventh verse to the end of the Psalme. You have the Church most affectionately and ravishingly praising God for the initials of her deliverance from *Babil.*, *Psal.* 126 1, 2, 3. before she prayeth for the perfection and consummation thereof, vers. 4. And this also was *Pauls* method in his prayers for those unto whom hee wrote, *Col.* 1. 3, 1 *Thess.* 3. 9, 10.

Secondly, without promising thankfulnes for the new. not to lay an obligation of merit upon God by the duty, but onely to impose upon themselves a tye or obligation for performance of the duty. In every petition, saith Doctor [f] *Ames*, giving of thankes for the benefit that is petitioned for, is promised either expresly or implicitly, and the Scripture abounds in instances of joyning in prayers expresse promises of thankfulnesse. *Psalm* 51. 14. *Psalm.* 61. 7, 8. *Psal.* 79. 11, 12, 13. *Psal.* 86. 11, 12, *Hos.* 14. 2. And thus you see, that as *Paul* adviseth, *Phil.* 4 6. the requests of the *Saints* have been made known unto God by prayer and supplication, with thanksgiving: their petitions have been seasoned with thankfulnes; with thankfulnes in performance for blessings received, with thankfulnes in purpose, and promise for such as are expected and desired. * Prayer without praise is as a Censer without burning coales, from which there can no sweet savour ascend.

[f] *In omni petitione vel expresse vel implicite promittitur gratiarū actio, de illo beneficio quod petitur.* Medul. Theol. lib. 2. c. 3. Thes. 92.

* Luther. Arrowsmith.

ascend. *Oratio sine laude est thuribulum sine prunis.* * Prayer and thankes are like the double motion of the lungs, the aire that is sucke in by prayer, is breathed forth again by thanks. * Tho. Goodwin in his Return of prayers.

The second sort of Uses shall be of exhortation. And upon the excellency of praise and thankesgiving, we may ground a double exhortation; one, unto a performance of it; the other unto an observation of a due manner in performance thereof.

1. We may from consideration of the excellency of praise and thankesgiving, be exhorted unto a performance of the duty. Whatsoever things are true (saith the Apostle) whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, if there be any praise, thinke on these things. *Phi.* 4. 8. Now all the goodly Epithites or attributions do in a most eminent manner agree unto thankesgiving. It is true, and just, made up of truth and justice as its parts, say both * Philosophers and Divines. It is honest, pure, and lovely, and of good report, and therefore me thinkes we should have our hearts wonderfully inflamed with the love, and stirred up unto the practice of it. * Keckerman. Ursinus

I shall use no new motives to presse this exhortation, but only refer you to what I have delivered in confirmation of the point: by which it is evident, that tis not only a gratious, but also a graceful, comely, and faire endowment; that beautifieth, and becommeth a Christian. *Psal.* 33. 1. What can more forcibly provoke and perswade unto this duty, then Gods gratious account of it, his vouchsafing to esteeme himselfe honoured, blessed, magnified, and glorified by the weake praises of our polluted hearts, and lips. Who will not be excited to a duty, that is appropriated unto so glorious a subject, as the church and people of God, that is the priviledge of the Saints, though the duty of all mankind, that respect-

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eth so gratious, and beneficiall an object as the incomprehensible mercies of God, so glorious, and admirable an object as the infinite perfections of God. The wonderfull difficulty of it should no wayes deter or discourage from it, because it ariseth from excesse of its perfection from the vast extent, and comprehensiveness thereof. for if we consider it formally, it takes in, as you have heard, many duties, and if we look upon it by way of Concomitancy, so it takes in all duties whatsoever belonging to the first, and second table. So that wee may say of it as the Preacher of the feare of God did. *Eccles.* 12, 13. This is the whole duty of man. *Tully* said of gratitude unto man, that it is *Maxima, & mater omnium reliquarum virtutum.* And if we except faith, wee may affirme as much of gratitude unto God. If wee are taken with an high descent, and originall of things, why, thankfulnesse is the product of the noblest, and most divine of graces. But can there bee a stronger proofe of its excellency, and more prevaling motive unto the love, and practise of it, then Gods gratious acceptation of it; wonderfull complacency in it, and extreame jealousie for it! shall not we have a very high esteeme of that, then which there is nothing dearer unto our God? It is (you have heard) as musick to his eare, as sweet wine to his taste, as a rich, and pretious perfume to his nostrils. Can wee then withhold it from him, and yet pretend, that wee beare any love, and respect unto him, and professe that wee are his servants, and subjects? It is the great end of the greatest and most glorious of his workes and mercies; and shall we by our unthankfulnesse attempe to frustrate or disappoint God of this his end. shall wee stop, and withhold from God, that which hath been the principal scope of the sweet influences of his goodnesse upon us. Are you affected with virtue, pleasure, or profit? why, all these kindes of goodnesse as you have heard at large, are most eminently applyable unto the

grace

grace of thankfulneſſe, and duty of thankſgiving. If you enter into a compariſon of it with other graces, and duties, you ſhall find it to bee in divers reſpects unmatchable for of all graces, and duties it comes fulleſt, cloſeſt, and neereſt up unto the higheſt end, Gods glory: and beſides it is more durable, then other graces, whoſe exerciſe, and proper acts are of uſe only in this life, but after wee are tranſlated from death unto life thankſgiving will bee our eternall exerciſe in heaven. And therefore let us redeeme as much time as we can, for the performance of it, here upon earth. You have ſeene how the prayer of petition compared therewith is over ballanced thereby in regard of neceſſity, comfort and dignity. And hence *David* the ſweet ſinger of Iſrael, upon whom the ſpirit of prayer, and ſupplication was powred in a moſt abundant meaſure, did yet it ſeemes more abound in the prayer of thankſgiving, then in that of petition. For, we reade of his praying but thrice a day. *Pſal.* 55. 17. Evening, and mourning, and at noone will I pray and cry aloud: but he makes mention of praiſing God ſeaven times a day. *Pſal.* 119. 164. As alſo in the very depth of the night. At mid-night will I riſe to give thanks unto thee. *Pſal.* 119. 62. To conclude this uſe, this duty will be a great part of our happineſſe in heaven, and therefore it is but fit, that it ſhould be a cheife part of our buſineſſe here upon earth, it is now the muſick of Heaven of the bleſſed Angels, and glorified ſpirits, with whome if wee bee not in conſort now, wee may juſtly feare, everlaſting ſeperation from them hereafter. The ſtate of grace is an incohation of the ſtate of glory, and therefore wee can have no ground to aſſure our ſelves that wee ſhall praiſe God everlaſtingly in heaven, unleſſe heer on earth our hearts bee put in tune, and we ſtudy, and learne the ſong of *Moſes*, and the Lamb.

Secondly from the excellency of praiſe, and thankſgiving wee may bee exhorted to obſerve a due manner in the

performance thereof to performe it Preparedly, Reverently, Zealously, and Sincerely.

First, Preparedly. So excellent divine, and glorious a duty calls for the utmost preparation, that is possible of our understandings, wils, and affections; and accordingly the Psalmist tels us, *Psal.* 65. 1. Praise waiteth for thee O God in Sion, that is, all true members of the Church, of which Sion was a type, have their hearts in tune in a readinesse, and due frame for this worke. In *Psal.* 57. 7, 8. and *Psal.* 108. 1, 2. We have *David* making a profession of his both habituall, and actuall preparation for it. First, he professeth how he was habitually fitted and prepared for it, vers. 7. My heart is fixed, or prepared, O God, my heart is fixed, or prepared: I will sing and give praise. The ingemination of this profession of his preparation for praise, denoteth either the absolute and great necessity of it, or else his wonderfull exactnesse in it. In verse. 8. he betakes himselfe unto an actuall preparation for it, he awaketh and rouzeth up all that within, or without him, may contribute unto the work. Awake up my glory, awake Psaltery and Harp, I my selfe will awake early. If the alacrity of the sweet Singer of Israel must be thus awakened to give praise unto God; O then what rowzing and stirring up doth the backwardnesse and dulnesse of our hearts stand in need of? In that exhortation of *Paul*, *Coloss.* 4. 2. to watch in prayer with thankesgiving; the watchfulnesse there required, is referred to thankesgiving as well as prayer. To fit us for both prayer and thankesgiving, we must have both our heads and our hearts wakefull, they are both duties of such neere and intimate communion with God, as that they are not to bee come unto with drowsie and sleepy soules. Thankesgiving is a kinde of Heavenly and Angelicall worship, and therefore should not be approached with earthly hearts. In it (to aply that speech of *Moses*, *Exod.* 3. 5.) if wee turn aside to see a great sight, Gods greatnesse and goodnesse; and therefore

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put off thy shooes from thy feet, all lewd, earthly and sensuall affections. So some allegorize the phrase, because the shooes being next the earth, are usually most foule and dirty.

a The new Annotations.

Secondly, so exellent and divine a duty is to be performed reverently. *Godis fearfull in praises, Exod.* 15. 11. therefore his praises are to be celebrated with an awfull feare, and religious reverence, and accordingly *Junius* and *Tremellius* render the words, *Reverendus laudibus*, to be reverenced or feared in praytes. And that God is to be reverenced or feared in his praises, is plain, first, because joy, a main ingredient of our praises, is to be with trembling, *Psal.* 2. 11. Secondly, because the object of our praises, mercy and goodnesse, should affect us with a filiall feare. *Psal.* 130. 4. *Jer.* 33. 9.

Thirdly, so heavenly and glorious a duty is to be performed zealously and devoutly, and not perfunctorily or slightly to be slubber'd over. *Psal.* 66. 2. Sing forth the honour of his name, make his praise glorious, saith the Psalmist. In the originall it is, *Put glory to his praise*: it is (saith *Mollerius*) as if he should have said, Be not dull, sluggish, or drowsie in the celebration of Gods benefits, do not content your selves with ordinary praises, let them be in as glorious and honorable a manner as it is possible, according unto the utmost of your powers, with all your hearts, souls, strength and might. Hither also may you referre those places wherein 'tis said, that God is greatly to be praised, *Psa.* 48. 1. *Psa.* 109. 30. *Psa.* 145. 3. There is an extensive and an intensive greatnesse, and both must be found in our praises of God. First, an intensive greatnes in regard of their number, we must be frequent & plentifull in the duty, we must (to use the expression of *David*) *Psa.* 145. 7. abundantly utter the memory of Gods great goodnes. Secondly, there must be an intensive greatnes in our praises, in regard of the degree, fervour and heat of them. They must be high, and vehement, fervent, flaming

zealous, and affectionate, full of life and vigour, our Spirits must be raised, our hearts and tongues enlarged in the performance of this duty. Gods glorious name, as it is *Nehem.* 9. 5, is exalted above all blessing and praise, above our devoutest and most zealous praises; and therefore surely, faint, heartlesse, and livelesse praises, are so far from reaching him, as that they may seem to bee meant of another of a lower object. God then is not praised at al, if hebe not greatly praised. Weak and dull praises are dispraises: for a person or thing is not honoured or praised, unlesse there be some proportion between the honour and praise, and the worthines of the person or thing honoured and praised. Honour (saith *Aquinas*, and we may say the same of praise) is nothing else but a testimony of the excellency of a person or thing. Now when a testimony is so far from being home, and full, as that it doth not in any sort reach that for which it is brought, there must be either a falshood or a nullity in it. It were strange then, if cold, unzealous, and unfervent praises should beare witnes unto the infinite greatnes of God. Hence it is that you shall find in *Psalm* 108. that after *David* had professed a purpose of praising God, v. 1, 2, 3. he tells you next the proportion that is between the attributes which he praiseth in God, and his praise of him. The greatnes of the attributes, *Mercy and Truth*, we have v. 4. *Thy Mercy is great above the heavens, and thy Truth reacheth unto the clouds:* And there is an answerable greatnes in his praises of God for them, vers. 5. *Be thou exalted, O God, above the heavens, and thy glory above all the earth.* He wisheth and endeavoureth to exalt him as high in his praises as he is in himselfe, to exalt him above the earth, above the heaven, and the clouds. In peace-offerings for thanksgiving, levened bread was to be offered, *Levit.* 7. 13. now the property of leven is to raise the meale, so then the requiring of it might be to signifie, that in thanksgiving our hearts are to be raised and elevated above the pitch of nature by spi-

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rituall, holy and heavenly affections; and because it is not possible that our hearts should be lifted up in so high a manner, as the nature and number of Gods mercies merit, we must supply what is wanting with an holy & devout stupor and admiration. That place in *Psalme* 65. 1. rendred by our Translators, *Praise waiteth for thee, O God, in Syon*, is in the originall, *Praise is silent*, or, *silence unto thee*, to wit, out of wonder at the incomprehensiblenes of thy goodnes, tis this that strikes them dumb with admiration, as being beyond all not only expressions, but also apprehensions.

Lastly, if thanksgiving bee so excellent a duty, let it be performed by us entirely, wholly, and fully, and not blemish'd with the omissions of any of its parts; which are five; Observation, Confession, Remembrance, Valuation, Retribution; let all these have a place in this your day of thanksgiving, and not so much as one of them left out. For would it not be pitty, that so noble, and worthy a worke, should bee maimed, and defective, should want any thing that makes unto its integrity, and fulnesse?

First, then, Observe narrowly and inquisitively the mercy, for the publique acknowledgement whereof wee hold this Assembly, take a steady and curious view of all particular circumstances, and passages in the Seige, that had any thing either of mercy, or marvaile in them; that so you may digest them into matter of praise, and thanksgiving. And let not your observation dwell, and stay upon an arme of flesh. The prudence, and resolution of your worthy Governour, the golden mettle of your Souldiers, and Townsmen, the care and speed, that was used by the valiant instruments of your reliefe: but let it goe higher, so high as heaven. Observe the mercy, and the hand, the wisdome, power, and providence of God therein. Besides, as he who drew the picture of *Antigonus*, painted onely one side of his face, and not the other, which was blemished with the want of an eye; so doe you as it were over-look all miseries and losses, that you sustained by the

siege,

ſiege, the burning of a great part of your town and goods; the ſlaughter of many of your deareſt friends and neighbours; and chiefely fix your thoughts upon the many and great mercies that you owe to your deliverance; The preſervation of your own lives, of the moſt conſiderable part of the town, of moſt of your goods, and many of your friends: For all theſe will ſerve to heighten and increaſe the flame of your thankſgiving; and therefore the conſideration of them ſhould be more permanent, and make a deeper impreſſion upon your hearts, then the thoughts of any thing that might dampe you joy and lame your praiſes.

2 Next doe not ſtifle and impriſon theſe thoughts in your hearts, but vent them unto others by a ful publication, and confeſſion of what God hath herein done for ſo undeſerving a people, thereby the better to quicken your ſelves, and ſtir up others to a zealous performance of the duty.

3 And thirdly, Leſt your joy and thanks for ſo a great a preſervation ſhould in time coole and languiſh, doe you frequently and affectionately reflect upon it, that ſo it may never be buried in a grave of Oblivion. Maſter *Burrows* relates of the City of *Berne*, that they wrote the day of their deliverance from Antichriſt, upon pillars with letters of gold. But I ſhall exhort you to a way of preſerving the memoriall of your deliverance that ſhall be leſſe chargable, but more acceptable unto God; Let it be written in your memories with a pen of iron, and with the point of a Diamond, let it be graven upon the table of your hearts.

Fourthly, Detract nothing from the value and importance of your deliverance, but look upon it as a prevention of your utter ruine and deſolation: as a reſurrection from the bottome of danger and doubt, if not deſpaire. For, who of you but gave all for loſt? If you will but look back upon your own feares, perplexities and miſgivings of minde, they will informe: That if the Lord had not been on your ſide, when men roſe up againſt you, when

their

their wrath was kindled againſt you, a red Sea of blood and fire had overwhelmed you, had gone over your ſouls. If you conſider the progreſſe that the enemy had made in winning of your Town; how he had entred your Line, fired ſeverall Streets, &c. you cannot, me thinks, but have ſuch an eſteem of your preſervation, as Chriſt had of the Reſtauration of Jeruſalem, *Zach.* 3. 2. Is not this a brand pluck'd out of the fire? *Florus* ſpeaking of the horrible devaſtation which the people of *Rome* made of the Country of the *Samnites*, thus expreſſeth it, *Ita ruinas ipſas urbium diruit, ut hodiè Samnium in ipſo Samnio requiratur.* And if you call to minde the bloody and barbarous threats, that your adverſaries night and day thundred in your ears, they will give you a full and undoubted aſſurance, that if they had prevailed, the expreſſion would have bin too too appliable unto this place; they would have ſo ruined the very ruines thereof, as that in but the ſucceeding age, a man might have looked for *Taunton* in *Taunton*, and not have found it.

Fifthly and laſtly, Bee you ſtudiouſly inquiſitive, as *David, Pſalm.* 116. 12. *What ſhall we render unto the Lord for ſo great and ſeaſonable a benefit?* Why, let all your aims and purpoſes reach as high as Heaven; Let Gods glory over-ballance all other ends; Let all ſelfiſh reſpects ſtoop thereunto. Doe not think much to part with your lives, much leſſe with you luſts: the diſeaſes and corruptions of your Soules and Lives, for a God that hath been ſo graciouſly mercifull to you and yours: Let the meditation of this deliverance inflame your zeale for Gods cauſe, inlarge your bowels and affection to his Church and People, improve and increaſe your care of obedience, and endeavours of mortification, ſtir you up to devote and dedicate all that you have and are to his ſervice and glory.

FINIS.

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